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David

FIELD OF THE SHEPHERDS, BELOW BETHLEHEM, WHERE
DAVID WATCHED THE FLOCKS OF HIS FATHER, JESSE.
AT THE LOWER LEFT, THE TOWER OF THE CHURCH OF
THE NATIVITY. PHOTOGRAPH BY J. LANE MILLER.

*His harp in his hands there in the windy grasses,
Youthful David plucked out on its silver strings
Beautiful running music clear as spring water,
Sweet as a bird's song, soft as impinging wings.
Nearby was the wind in the grass that he must capture,
And there was the sound of water over stones;
There were the racing shadows along the hilltops,
All to be translated in golden tones.*

by Grace Noll Crowell

*There were the fruitful trees and there were the cedars
Filled with music as sunlight fills new leaves.
David must somehow find a way to hold it;
He must capture the light on the harvest sheaves,
And he must sing the songs that were ever surging
Like the waves of the sea within his boyish breast:
Songs beyond himself of the great Jehovah,
Strange new songs that would never let him rest.*

God speaks through nature

By Ruth Bernice Mead*

AS THE SPRINGTIME reaches its climax of growth and beauty, it is easy to glimpse in nature the greatness of God's work and his nearness to the universe. And nowhere do we find more fitting words to express our admiration and reverence than in those used by the psalmists and prophets of the Hebrew people. They found God revealed in the lights of the heaven, in plants and animals, in the spring, in rivers and oceans, in the air and the winds, and in all the varied forms of nature.

God speaks through the heavens

The Hebrew people of old looked up at the dark, velvety sky and the brilliant desert stars. They looked at the moon and wondered about its mysterious changes of shape. They turned to the rising sun with a sense of hope and energy after the quiet night. They knew the myths of the neighboring countries, but as they looked up they said reverently, "God made this." They could not worship the sun and the moon; they worshipped the Creator of these great lights.

O Lord, our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory above the heavens . . .
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him
And the son of man, that thou visitest him?

Who alone stretcheth out the heavens,
And treadeth upon the waves of the sea;
Who maketh the Bear, Orion, and the Pleiades,
And the chambers of the south;
Who doeth great things past finding out;

Yea, marvelous things without number.
Praise ye him, sun and moon;
Praise him, all ye stars of light.

God speaks through growing plants and animals

The Hebrew people were very conscious of God's care in nature. They saw the growing crops as a sign of his love, the rain and sun as his favor on both the just and the unjust. Out in the hills they watched the life of the wild animals and birds.

He sendeth forth springs into the valleys;
They run among the mountains;
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the birds of the heavens have their
habitations;
They sing among the branches.

In the temple a priest saw a nest a sparrow had built and shared with the bird a feeling of protection at the altar of God:

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Yea, the sparrow hath found her a house,
And the swallow a nest for herself, where she may
lay her young,
Even thine altars, O Lord of hosts,
My King, and my God.

They looked on fruitful trees and on gardens and saw God's provision for the needs of man.

"And the Lord God planted a garden . . . and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

"For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of melody."

God speaks through the waters

When the Psalmists wrote, the Hebrews were herdsmen and agriculturists. Their Sea of Galilee was subject to heavy winds which raised high waves and endangered the lives of the fishermen caught in the storm. Their sea-going boats were small and frail. The sea to them was a sign of God's great force; it was a thing to fear.

They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to
the depths;
Their soul is melted because of trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven.

Jesus saw God in nature

Jesus was particularly conscious of God in creation. He constantly drew lessons from plant life and plant culture for the people who crowded about him.

One day he saw that his disciples were worried about finances. They were much away from home and must have wondered whether their families had enough to eat and clothes to wear. Jesus looked up into the blue sky above and saw birds wheeling gaily; he looked down at his feet and saw brilliant flowers on the hillside. Smiling, he turned to them and said:

"Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye of much more value than they? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

With some adaptations this material may be used for one or more services of family worship. Additional material on these topics may be found in the intermediate worship programs in this issue.

"Pop, you're wrong!"

A true account of a family's adventures in democratic living.

By Frances Dunlap Heron*

IS IT UNMASCULINE for an eleven-year-old boy to make his own bed? What should be done with a legacy of \$5.20? Should piano practicing count as work? Should the family send Christmas cards? Is a pet dog a possibility by June?

Such matters as these appear on the agenda of the Heron Family Council, which meets around the dining table every Sunday evening. Its purpose is to apply the principles of Christian democracy to everyday family living. To say that after almost a year of weekly deliberations, the Heron family has been transformed into a model of harmony and industry, would invite denial by the neighbors. But that the experiment has increased understanding of family problems and interests and has helped four children, ages four to twelve, to make and carry out decisions on their own, are satisfying facts.

Our council came into being because of a felt need for it. Each summer when school was out and we expected the children to contribute their share of suburban house and yard chores, there were lamentations of abuse, with Pop and Mom proclaiming how manfully when *they* were young they chopped wood and fed the chickens and cultivated the corn. Somehow or other the whole family needed to get together on what it was trying to accomplish and why. We'd read what a fine thing a family council was, but there never seemed to be time to do anything about it. Sundays were already crowded. Perhaps, though, we should take time.

Thus it was that on June 11, 1944, we used for our evening worship a meditation on "Unity in the Home," based on Matthew 12:25 and Job 1:1-5. When I asked, "Why should we read this?" Alfred exclaimed, "I know—to talk about pulling weeds and helping this summer!" Then Daddy explained that he was calling to order the first meeting of the Heron Family Council. The new dignity of being consulted on the subject of summer labor gave it a glamor heretofore absent. There was, further, the patriotic appeal to keep the home front staffed. What did they think? Well of course, *all* ought to help. All right, what duties? Well—

We score ourselves on summer chores

The resulting schedule of daily and weekly duties that the children outlined for themselves was exactly the routine they had complained about in previous years! The minutes of the meeting tell the story:

Marion Sue: one-half hour weed pulling, lunch dishes, twenty minutes practicing, room work (mak-

ing bed, straightening closet, picking up), ironing.

Alfred: one-half hour weeds, supper dishes, room work, grass cutting, garbage, back porch and walks.

Eleanor: one-half hour weed pulling, breakfast dishes, twenty minutes practicing, room work, washing.

Donald: weed pulling.

At Alfred's suggestion Mother and Daddy agreed to keep charts of their work for the week also:

Daddy: office work, yard, dishes, writing.

Mother: cooking, washing, ironing, marketing, cleaning, writing.

By a vote of three to two, we decided that at the end of each week, each person would grade his own work for the week by pasting on his chart a star of a certain color.

Daddy explained how by helping with the house and yard work, the children gave Mother more time to write and make money to help pay for our house. Respectfully submitted.

All the charts were mounted on the bulletin board in the kitchen, with the understanding that as a person completed his day's duties he was to mark them off. The three older children agreed to rotate dishwashing jobs weekly in order that everyone would have equal chance at the few breakfast vessels. The attitude toward work continued all summer to be an improvement over previous years. While there was frequent lagging, there were no wails of abuse. Marion Sue, the oldest, kept faithfully to her schedule, and the others varied in responsibility pretty much according to age.

The matter of grading achievement by gold, silver and green stars was by no means settled in that motion of June 11. Some of the voters felt that their consciences were much more dependable than certain others. They proceeded therefore, to bat the legislation around the way Congress does a revenue bill. There were even attempts to bribe Donald, aged four, who in order to please everybody simply voted on both sides! Quotations from the minutes show how hard-fought the battle was:

July 23: "Most of the meeting was spent in deciding what stars people should put on for their week's work. Because there was so much changing around, Mother made a motion, seconded by Donald, and carried by 3 to 2 that hereafter each person should put on his week's star in secret and then not change it."

July 30: "Alfred moved that we show our colored stars before pasting them on our charts each Sunday. Eleanor seconded. The motion failed to carry."

August 6: "Alfred moved that we show our stars as we select them to grade ourselves each week. Eleanor seconded. After discussion it carried 4 to 2."

August 27: "Alfred moved that hereafter the group decide what star a person should have. Eleanor seconded. Motion defeated 4 to 2."

A disturbing factor to parliamentary decorum persisted all summer—the chorus of gasps and exclamations which occurred each time a toiler awarded himself a gold star.

At the end of the season when, in recognition of the children's cooperation, Daddy and I planned to present gifts to them, they beat us to it and took money from their allowances to buy prizes for us because, they said, we'd "worked hard."

* Writer of curriculum materials and articles in the field of religious education. Homewood, Illinois.

We find it harder to work in winter

When school started again in September, we adjusted the work schedule to school work and to Alfred's 5 A. M. paper route. The group decided that all should continue to make their beds and straighten their rooms; that except when school homework was too heavy the girls would alternate nights helping their grandmother with the dishes, with Alfred washing them on Saturdays. The absence of charts and self-grading seemed to lessen the feeling of responsibility. Since, however, our purpose was to develop responsibility and cooperation for their own virtue, we have tried to give democracy a true test.

One significant discovery the experimenters made is that even democracy needs leaders and laws. Since the winter schedule of work was in the form of agreement rather than motion, it seemed less binding. As frequently as a Northern Senator introduces an anti-poll tax bill, Marion Sue voices the complaint, "Alfred and Eleanor aren't making their beds and taking care of their rooms properly."

Finally Alfred declared, "There ought to be a law—" to keep him in tow. A motion was passed unanimously that thereafter unless otherwise arranged, children should do their homework and practicing before playing. Although the law has experienced some of the same drawbacks in enforcement as the Eighteenth Amendment, it has served the purpose of providing a measuring stick by which to prod especially the other fellow! There is no argument about the rule's being just.

One Sunday evening it looked as though the opportunity had arrived to demonstrate the penalty of irresponsible citizenship. Instead of coming into Family Council the children loitered outdoors so long that Daddy and I decided to hold the meeting alone and push through labor legislation that would have been received like a chain gang sentence. The tardy voters arrived just before the polls closed!

On another occasion parental authority actually carried out a stiff lesson. During a week last February rules had been ignored and on Saturday a climax of indifference, uncooperativeness and self-pity made me wonder if the struggle for democracy on the home front was worth the effort. Toward evening I announced that I had other things to do than to cook supper. Why didn't I clean the house? I didn't feel like it, I answered. Startled faces peeked through the door at me every now and then. Why didn't I tell people when it was time to take baths? Oh, I didn't care whether anybody took a bath.

When the alarm went off the next morning at seven o'clock, Daddy roused the sleeping offspring and announced that this was "German Day." Their indifference over democracy, he told them, indicated that they needed to know what happened when people forfeited their freedom as the Germans did to the Nazis. The strong arm of force descended.

Marion Sue was to change beds and clean the girls' room. Eleanor was to clean the bathroom. Alfred was to wash dishes and scrub the kitchen floor. Donald was to clear up toys and litter. There was not the slightest protest. They recognized justice. They finished the housework in time to go to Sunday school. The regime continued throughout the day and when toward evening someone asked, "Aren't we going to have Family Council?" Daddy replied, "No, when people lose a democracy they don't have a chance to meet and decide things." Beginning

May, 1945

on Monday, improvement in self-government was notable!

Lest it appear that Donald, now five, has been entirely a "yes man" in the Family Council, an incident not recorded in the minutes will prove that he also is learning the ways of political reprisal. Having been the victim of several jibes by his older brother, he waited for an empty spot on the agenda. Then he spoke: "Mr. President, why don't you teach Alfred to eat with his mouth shut?" Donald, along with the other children, has had turns at



Alfred takes his turn at presiding.

Russell Anderson

presiding. Usually I have served as secretary, and oh, the delight with which one of the progeny trips me up on a mistake in the minutes! We took one Sunday evening in March to study parliamentary rules.

If a knowledge of the mechanics of democratic procedure were the only benefit from the Family Council, we would consider it quite worth while. In combination with family recreation, family reading, family worship, we see in it, however, much more—an aid to developing family unity and individual expression. Around the council table, in accordance with the classic American precept, every man is a king. Nine-year-old Eleanor fears not to assert, "Pop, you're wrong!"

As the children grow older we hope to expand the "new business" to include such matters as family budgets (already allowances have been increased a dime as a result of deliberation), clothes, staying-out hours.

We have no hard and fast plan to offer. We believe that every family would need to adapt the family council to its own needs and problems. We hope to let ours grow with us. We hope to have many more manifestations such as the following: We had voted to make gifts from the family income to the American Bible Society and the American Mission to Lepers, when suddenly the least open-handed of the quartet spoke up, "I'll give some of it out of my own money!"

What shall we do about Children's Day?

One church's solution of a troublesome observance

By J. Wesley Prince*

THE MEN OF THE CHURCH don't like Children's Day," protested one of the junior teachers at the teachers' meeting. "My dad, for one, never attends church that day. He will not come and listen to what he calls 'silly little recitations.'"

"Brookview Church has not had a Children's Sunday for years. Why do we have to have one?" A teacher of the high school boys asked the question and added, "My boys refuse to come either to church school or to church on that Sunday."

"If some of the parents had to work as hard as we work getting ready for the program maybe they would show more interest and see that their children came." This was from the teacher who always blamed parents for all the ills of the world.

"With the war and all our activities I think we could skip Children's Day this year," suggested a fourth worker.

Why have a Children's Day program?

The minister listened to the conversation with interest. He was glad to have the group evaluate the Children's Day program, which was sponsored by the church school and took the place of the morning worship on one Sunday each June. "I suspect," he said, "that some churches have given up Children's Day because it seemed like an interference with program of the church. There are church members, and some ministers too, who think of the church school as a sort of separate organization. Before we decide either to have or to give up the observance, let's answer two questions: 'What is the value of a Children's Day?' and 'What might a children's program accomplish?'"

"I know what I would like to have it accomplish," said the junior superintendent. "I'd like to have it show people what we are doing in the school. How many people in our whole church have any knowledge about what we are doing? The way some church women talk about the school sounds as if they still picture it as it might have been decades ago."

"No one would ever guess what our church school does from the usual Children's Day program," agreed Mr. Jellison. "So far as I can remember there was not a single word said at the program last year that would be used in a school session. What have little poems about buttercups to do with our school?"

The minister summarized: "It has been suggested that one purpose of a Children's Day should be to inform adults about what we are actually doing. We have an annual

report given once a year to the church. What other information would you give the people?"

"I wish people could see Miss Kimball at work right in her own class room. That would be better than an annual report. She makes the lessons interesting to her boys. Mr. Jellison and his boys made a fine relief map of the Holy Land. It was all done to scale. Why not exhibit it? The parents might learn how the high school young people think if a conversation of the high school girls group could be recorded and reproduced." These suggestions were from the secretary of the older department of the school who had been thinking of the need of publicity for the school.

One of the primary teachers added that parents ought to have the opportunity to see the children in that department at worship about their own worship center.

—to inform and interpret

As an outcome of the discussion the group began to plan a service that would avoid the weaknesses of conventional programs and that would accomplish the goals they felt desirable. The following program is the result of the cooperative thinking of the minister and the teachers. It is given as a suggestion of what can be done to make Children's Day of value.

The church members were given a few hints that Children's Day would be observed in a new way. No details were published. When the people arrived for the eleven o'clock service they were directed to the assembly hall of the school rather than into the main church. Before the platform there was a block of seats for the pupils of the school. The adults were seated in a semicircle about the sides and back of the room.

The service began with a call to worship and prayer by the superintendent of the school. An explanation of the service was given and the members of the congregation were asked to participate in the worship and not to watch it.

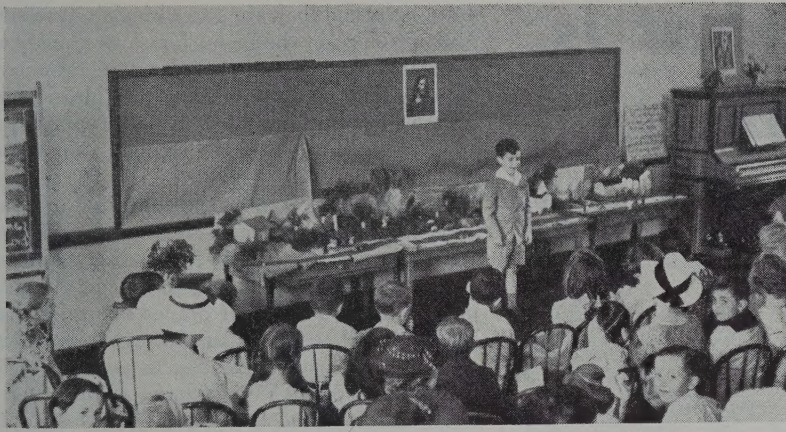
The primary children went to the platform, and, seated in the way they usually were arranged in their own department, had their worship service. The children were surprisingly natural in their behavior and seemed to forget that they were in the presence of an audience. Perhaps one reason for this was that they were seated sideways to the audience. The adults behaved as well as adults can be expected to behave under such circumstances. And if Mrs. Jones missed having little Willie Jones shown off by speaking a piece, she refrained from saying so.

Following the worship service, the primary children took their parents to their department room. Further demonstrations of the work of the department and classes were given there. The parents had the opportunity to see where classes and interest groups met and to get acquainted with other parents.

While this was taking place the older classes of the church school were demonstrating to the adults who remained in the main hall, the methods used and subjects studied in their departments.

A group of high school boys and girls, with their teacher, discussed several questions under the topic of "Talking about Life." Limited time prevented a continuation of the comments about the older generation as seen through high school eyes. But enough of a discussion was held so that the ways in which a skilled leader directs the conversation

*Pastor, Crombie Street Congregational Church, Salem, Massachusetts.



The primaries gave further demonstrations of their work in the department room.

toward a definite goal could be observed.

The history of the local church had been studied by a group of girls. Human interest stories, as well as the main facts of the organization and growth of the church, were told. Smiles of amusement were noticed when one girl reported that only one of eight deacons could name the former ministers whose pictures had been placed, presumably without due thought, in the room of the primary department! A summary of the activities of the church had been compiled by the class and church officers remarked that the girls had discovered achievements of the church groups of which even they had been unaware.

The teacher of a class of junior boys had been experimenting with visual aids in church education. A small class screen that could be used in daylight had been made from engineer's tracing cloth. This screen was on a table at the front edge of the platform. At the rear of the platform was the projector which threw the picture on to the translucent screen toward the audience. The class, seated about the operator of the projector, could also see the pictures on their side of the screen. As the pictures were shown to the audience, the boys discussed the customs of the people and the incidents illustrated. The teacher explained that only five or six pictures were used each Sunday. Sometimes the pictures were used to stimulate interest and to illustrate questions the answers of which the boys were to find through study of maps, textbooks or in the Bible. On other Sundays the boys discussed the teachings and parables of Jesus and then saw illustrations of these lessons.

The last demonstration was of the class session of a group of intermediate boys. The teacher, a young woman, had said that her boys would be too self-conscious to be natural if they were on the platform. This class held its session on the floor of the hall and at a front corner of the room. A long table was used with the boys seated on the sides and the teacher at its head. Against the wall was a large blackboard. The usual pupils' books, Bibles, notebooks and other reference materials were on the table. The teacher began the session with a short prayer. Then followed a combination of a new lesson and a review of former studies. The boys wrote the names of ancient Hebrew kings on the blackboard. There was a little confusion about spelling—just as happens in class work. Once even the teacher had to refer to the Bible for a name. The audience followed the questions and the application of the lesson to daily life with as much interest as the boys.

There was no evidence that the boys were conscious of being observed. Playground slang and good natured banter broke out unexpectedly.

The various classes and groups, including the parents, proceeded to the church auditorium where a brief worship service was conducted by two of the high school boys from the class taught by Mr. Jellison. Several infants were presented to the church for baptism. No prizes were given for attendance since the teachers had come to believe that to stress mere attendance rather than accomplishment and development of knowledge, was unwise. Bibles were given to the pupils of the school who had reached their seventh year of age. Following the benediction by the minister the small children received plants to carry home.

—to motivate support and service

Thus one church was led to discover the methods and program of its school. A public school teacher said to the minister later in the day, "I never realized what good methods can be used in a church school. The program made me wish I could teach in the church again." The effectiveness of this service was apparent in the fall when a special appeal was made for funds for the school. Even the men of the congregation became more interested in the school, having seen what the classes were doing. And this type of a program helped the teachers and pupils to feel a sense of pride in their regular work.

The program as described required no recitations to be learned, no rehearsals, and no costumes. With the exception of the pupils of one class, none of the students knew what would take place in the demonstrations. The service carried out the suggestion, "Let's do only what we ordinarily do in our regular sessions of the school."

What Do You Do on Children's Day?

DO YOU KNOW of a church school that has distinctive and meaningful services on the one day of the year—whether Children's Day or Religious Education Week—when the Sunday school takes over the church hour? If so, will you write a brief description of it to the Editors of the JOURNAL? Recitations and dramatizations about bees and buttercups and fairies would not serve our purpose in this request. We do want to know of interesting and appropriate programs that set forth the real meaning of religious education.

A church that is a second home

By T. Raymond Allston*

The article on Bible comics scheduled for this page has been postponed for later use as part of a comprehensive treatment of this important new development in religious education, extending over several issues. The significant article below gives a new turn to the on-going program of "Home and Church Working Together."

TO hear lads of high school and college age refer to their church as their "second home," and do so with all sincerity, is to have an experience that in no sense can be called commonplace. The writer had such an experience recently at a Father and Son Night program held by the Men's Fellowship of the Second Presbyterian Church of Bloomington, Illinois. It was a home-talent program from start to finish and was shared quite evenly by fathers and sons.

A group of teen-age boys came in for a series of brief statements in answer to the question, "What Does Second Church Mean to Me?" Every statement was a good one. Those lads really had their dads and guests sitting up and taking notice. Here and there throughout the course of their responses one saw fathers nodding approval of the straight-from-the-shoulder spiritual punches the boys were delivering with an impressive earnestness. To be sure, the occasional flash of humor was not lacking. A ring of reality characterized their witness. It was a most wholesome experience.

Running through a number of their statements like a sort of refrain was this arresting sentence, "Second Church is my second home." Had it come from only one of the boys it might have been passed by casually as a bit of over-enthusiastic exaggeration. But when it rang out again, and again, and again, one was impressed with the thought that there must be something to it. And there is. In fact, there are many things that help to make it true. Let me give it to you in almost the exact words of one of the boys:

"It's very difficult to tell just what Second Church means to me. It's like a second home to me. You see it's open every day and that means a lot—just to know you can drop in any time. When a fellow has something on his mind bothering him a bit, well, you can come here and find someone who understands to whom you can unload. Then, there are times when you feel like just being alone and quiet—alone with God. Well, for such times there is the little prayer room where you can get things straightened out. Sometimes you naturally want some fellowship and fun. Well, you can nearly always find some of the bunch

down here, and they are a swell bunch of fellows and girls. And if you're in the mood for some games, well, we can play table tennis, or checkers, or darts, or one of a number of games and while away some very pleasant hours. Some of you might be surprised if you dropped in here about noon time some day and found a group of us having a lunch together.

"Of course, we have a fine organized program, too. We have good Sunday school classes with very fine teachers. We have our Westminster Fellowship Groups, and there we have some real discussions about things that really interest us. We have our graded choirs, and anyone who has been in choir knows what a privilege that is. Then, we have the regular church services, and we feel we have a real part in them. I think the two things that mean most to me are the freedom to drop into 'Doc's' (the pastor's) office and talk things over occasionally, and our Discipleship Group. That group meets on Wednesday mornings at seven-thirty in 'Doc's' study. There we open up and dig deep into this thing of Christian living. I think that has meant more to me in getting my religion straight than any other one thing. Well, I could ramble on like this all night. I think that is enough to help you understand why Second Church is my 'second home'."

I am glad to be able to add a word here by way of confirmation. With my office located in the administrative section of the church I have ample opportunity to meet many of the young people who come here, and to see them under many interesting circumstances. Let me give you a sketch of what I saw recently.

The lower hall was astir with enthusiastic young people ranging in age from grade school to college. They were on their way to choir rehearsal. Believe me, they take their choir work seriously and have a great time doing it. They come not once, but two and three times a week for rehearsal. They have their own Choir Council and have set up standards that adult advisers would hesitate to suggest. And those standards are maintained—"or else." Strange as it may seem, they don't lose numbers because they hold to high standards. On the contrary, parents are continually calling in to ask if their children might be enrolled in one of the choirs.

But to get back to my sketch. In one of the offices several girls sat with school books working at some lessons. It is not uncommon to see a boy or girl buried in a book at work with studies. In a room at the end of the hall were a half dozen or more high school students at work with an adult adviser planning some things the Faith and Life and Stewardship Commissions of Westminster Fellowship want to do. In the church parlor were a group of fellows and girls having a "chit-chat" session, if you know what I mean. Just good fellowship. Into my office came several boys to have a little visit and share with me some of the plans they had before them for some work with the Church Librarian. Down in the social room in the basement several groups were engaged in playing games. As I walked down the lobby, an older girl came out of the prayer room and quietly went out of the church and on her way. In late afternoon the younger choristers who had been rehearsing began making their way homeward, and there were moments, just moments, when one could hardly hear or think for the shrieks and peals of merry laughter that ascended from the rehearsal room. Everywhere there was an atmosphere of at-homeness.

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There have been other days when I have looked into the outer office and, for an instant, could have believed myself to have been looking in on a lunch stand. There at the desk-counter stood a group of high school students, and in the midst of them the genial pastor, all enjoying a snack of hamburgers, malted milks, doughnuts, and what have you. On those occasions, as you might expect, the spirit of fellowship and comradeship reaches a new high. Yes, Second Church is a second home to many a young person. And because their church has so large a place in their lives during the week it is not surprising that they show an unusual loyalty to the services of the church on Sundays—Sunday school, societies, and morning worship. Young people are very much a part of the life of this church.

A church doesn't become a second home to young people by chance. That is certainly true of Second Church. Behind the fellowship and activities sketched here have been and are a group of young people with vision, imagination, faith, and loyalty; a group of parents who have long since come to appreciate their church as one of their greatest allies in seeking for their children the best that life can afford; a Men's Fellowship who believe in the church as the greatest character-building agency in the community, and who give it not lip service, but time, effort and a generous financial support for the program of youth. There are, in addition to the regular church budget, a consecrated

staff, every member of which works in team-like fashion and prayerfully plans and executes the program; a good-natured custodian who can take plenty from youngsters before raising his voice in a restraining tone and who meets regularly with the other members of the staff for prayer and planning; and a fine corps of volunteer teachers and group leaders in the Sunday school and youth groups. Each and every one of these is an important factor in this "second home" achievement.

There is another factor, however, which I believe is the "spark" and the secret to it all. It was revealed unconsciously recently when, in addressing the young people in a devotional meditation, the pastor said, "We are growing up together here, and I love every one of you young people. I think you know I do." Indeed they do. That is why they would sooner bring their lunches to "Second Pres" as they call the church, than eat in a lunch room or at school. That is why some of them prefer to bring their studies here than to go to the library, just a block away. That is why they can let loose with a whoop of hilarity occasionally in the hall without fear of being hauled up on the carpet by the preacher. That is why they have a pride in "Second Pres" comparable to their pride in their school. That is why they are loyal. Because the spirit of love is felt in all of their varied activities in their church, it has become a "second home."

How can we get trained leaders?

By Dorothea K. Wolcott*

ALL OVER THE COUNTRY there is a demand for professionally trained leaders in religious education, and the demand is not being filled. Churches which, for the first time since the depression started, can afford to employ a director of religious education find that there are none available. Weekday schools are short of teachers, and even inter-church councils and denominational boards are having difficulty in getting properly qualified persons. At a time when the churches of the country feel more desperately than ever the need of leadership and of expanded work, the supply of such leaders is totally inadequate. Why is this? And what can be done about it?

The reasons

The reasons, of course, are not hard to find. For the past fifteen years young people have not been challenged to enter the field of serving the church through religious education. The preparation is expensive, requiring graduate work beyond the bachelor's course of study. At the same time, the church in the past has not been willing to pay salaries commensurate to the high standards it has demanded. Weekday church school teachers, for instance, are required to have more training than the public school teachers, yet their salary scale is usually lower. There is also little likelihood that their salaries will be higher at

the end of twenty years of work than after five.

The matter of employment security also enters in. When church finances get low the director of religious education is likely to be the first staff worker dropped. Many directors feel that it is only professional ethics to resign when a new minister comes to a local church, though this is by no means a necessary practice. Weekday school teachers may be employed for eight or nine months in the year, with no assurance of income for the other months. So far, employees in religious organizations are not included in governmental old age retirement funds, and the churches have made no provision for pensions for religious education workers such as those for most ministers and missionaries.

It is no wonder, then, that young people have entered professions which offer greater security, an opportunity for advancement, and recognition for service given. Dr. Erwin L. Shaver, Director of Weekday Religious Education for the International Council, has pointed out the difference between the serious way in which the Catholic Church takes its educational work and the casual way in which it is regarded by the Protestants. While the Protestants would not want a "teaching order" as such, it is important that they provide some way of insuring an adequate supply of well trained people for this essential work.

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One remedy

One way of meeting the present shortage of leaders and in guaranteeing full-time work for trained workers is to use those now in service in as full a capacity as possible. Some religious education programs, such as the weekday schools and some church schools, operate for only part of the year, during the public school months. The vacation church school and the summer camps are the extended program of the church in the summer months. In some communities, such as Los Angeles, the group in charge of cooperative weekday religious education employs its teachers on a twelve-months' basis, to do the weekday teaching throughout the public school months and in the summer to supervise vacation church schools in the community or lead schools in emergency areas. The director of religious education of one local church served as the director of the community cooperative vacation church school. The leader had a training class for the teachers and supervised them through conferences every other day during the vacation church school.

Vacation church schools planned on a community basis can command the help of the best leadership of the various churches. Thus the professional leaders can serve in laboratory schools to train the workers for all the vacation schools of the community. This too helps to employ them in full-time service. The use of the same themes throughout the various schools makes possible specific demonstration of techniques and the provision of the best resources.

Another way of using religious education leaders for the whole community is through having community leadership schools. A greater variety of courses can be offered when the leaders from the different churches teach groups from the whole community. Also the churches of the same denomination, and sometimes churches of several denominations, use the same graded lesson materials. When plans are made to preview the new quarter's lessons for the church school teachers, all churches using the same materials could bring their leaders together. Thus there would be no repetition of planning and leadership would be conserved.

Frequently directors of religious education and weekday church school teachers serve during the summer as camp counselors or teachers. Junior and intermediate camps are growing in popularity, and it is necessary to use people trained for these age-groups as well as for the youth camps.

Thus cooperation of churches in a community or a county can make possible trained leadership for the various educational activities, and at the same time assure those preparing for this field of service full-time work at an adequate salary.

Short-term training for other leaders

Since professionally trained workers in religious edu-



Juniors at Overlook Homes in Dayton discover the lands of the Bible.

cation are scarce, it is necessary to give short-term training to others who can fill some of the places of need. For instance, some public school teachers can teach weekday classes after taking short-term courses at universities¹ or seminaries or at the better summer leadership schools. They can also serve effectively in the camp program. Physical education teachers may be interested in serving the church through leadership in summer camps. Some state colleges and normal schools give training for vacation church school leaders.¹ Several of the denominations are offering three-months' or more training in a college for workers who will serve in war emergency areas on a subsistence basis.

No matter how many professional leaders the churches have, there will always be a need for thousands of volunteer workers in Sunday church schools, weekday and vacation schools and in camps and summer projects. It is vitally important that these volunteers be given as much training as possible through local leadership schools and in-service supervision, through areas conferences, and through specialized courses at colleges and laboratory schools.

The church needs to dignify its teaching work and magnify the contributions the church school leaders make to its life. A beginning of this is indicated by the services of dedication of teachers held by many churches at the opening of the school year, the special summer activities, and at other appropriate times. When adequate support and recognition are given them, workers entering this field of service will appreciate more seriously the obligation which they have undertaken and the church members will awaken to their responsibility to cooperate with these leaders.

¹ See the article "Outside Help for Vacation Schools" in this issue.

"The children of America are calling—from busy and broken homes, from crowded streets and factory slums, from mountain valleys and rolling plains—'Teach us the way of life.' Will you be one of those who—fitting yourself for weekday and vacation church school teaching—will say, 'For their sakes I consecrate myself?'"

—ERWIN L. SHAVER

Outside help for vacation schools

Colleges, schools and community agencies are cooperating in the vacation school program

IT IS EASY to arouse the interest of public schools and community agencies in vacation religious education programs. All those interested in child welfare see in these schools an opportunity for creative use of leisure time in a wholesome setting. A growing trend is toward a united approach to summer-time activities for children by all the community agencies, including the churches. In such a plan the vacation schools are allotted a certain period of the summer and are promoted throughout the city. In places where this has not been done, the local council of churches or committee on vacation schools is urged to call such a planning conference.

Even the libraries get interested

Last summer, for instance, Mrs. Ercell McGuire, Director of Religious Education for the Minneapolis Church Federation, called together a number of civic agencies to meet with leaders of the vacation church school committee. Included were the representatives of the Park Board, Public Libraries, Girl Scouts, Boy Scouts, Campfire Girls, District Playground Association, Settlement Houses, etc. According to Rev. Howard G. Wiley, the Executive Secretary, "All of them seemed very much interested in cooperating in every way with the vacation church school sessions in local churches. For instance, in one place the children of a day nursery or war-time child care center, were sent over to the nearby church for the forenoon session. Vacation church schools located near libraries were privileged to have classes go to the library where they had a story hour and introduction to some of the interesting books. Campfire and Girl Scouts assisted with playground direction. Parks were open for the recreation period, with the leaders directing play. The libraries also provided lists of stereopticon slides and pictures and made available certain books on leadership and games."

In many communities the public schools will cooperate in advertising the vacation schools. In Bloomington, Illinois last spring, 2800 sheets of promotional material were distributed through the public schools and registration blanks were returned to the teachers. Approximately 1400 of these came back, with registrations signed by parents of 478. In Kansas City the local radio gives time to advertise the vacation schools. Publicity for the Lincoln, Nebraska vacation church schools was given in a pamphlet printed by the Council of Social Agencies on the summertime program for Lincoln youth. An exhibit of some of the work done in the schools was shown in one of the windows of the USO. In Pittsburgh, Pennsylvania the Centre Avenue Branch Y.M.C.A. sponsored a daily vacation Bible school

which reached about 400 children in the community and was supported by the churches in the district.

Colleges use vacation schools for training teachers

Colleges are also seeing the importance of training leaders for vacation church schools. The Illinois State Normal University, for instance, gives credit for work done by their students who teach in the community vacation school as their regular apprenticeship teaching. According to Dr. Floyd T. Goodier:

"The Normal, Illinois Vacation Church School has been conducted every summer since 1937. It is a community enterprise, and not the project of any particular church. It is organized and publicized through the Normal ministerial association, made up of the five Protestant ministers of Normal. The school continues for five weeks, meeting from 9:00 until 11:30 A.M. from Monday to Friday inclusive. With the exception of one summer we have met in a public school building provided gratis by the board of education of the community. This building is equipped with gymnasium and study hall. While the classes meet in individual classrooms, the gymnasium is available for recreation on rainy days, and the study hall is available for assembly programs.

"The teaching in the school is done by students from the Illinois State Normal University who get credit toward their degree by doing this teaching. Last summer these teachers were all women with several years' experience in public schools who, due to technical requirements of our school, were obliged to do further teaching in order to receive a degree. They were all very much interested in religious education and are connected with churches and Bible schools in the respective communities where they teach. One of these teachers wrote: 'Giving teachers the opportunity of doing practice teaching in religious education is one of the best accomplishments of Illinois State Normal. Most teachers teach a Sunday school class on Sunday. Why shouldn't they be trained in religious education as well as in their regular school work?'"

A similar plan is followed at New York University, as reported by Professor Samuel L. Hamilton:

"New York University has offered in the Department of Religious Education of the School of Education, Washington Square, New York, various seminars, practica, or workshops on Organization, Administration, and Supervision of Religious Education. In the summer each student is required to teach five mornings a week in a vacation church school conducted under the auspices of the Greater New York Federation of Daily Vacation Bible Schools, and jointly supervised by the Federation and by the Department of Religious Education of New York University.

"After teaching under supervision in the mornings the student attends the university class in the afternoons for study, criticism, and the analysis of the morning's work—a sort of workshop on the vacation church school. The assigned reading is based on the students' needs, as revealed both in his teaching and in the subsequent discussion. Each student is required to write a paper of 4000 to 6000 words on some project of religious teaching connected with his own work with his pupils.

"Credit is given toward B.S., M.A., Ph.D., or Ed.D. degrees on the usual university basis. All candidates for the degree of B.S. in Education are required to take at least 'four points' and some such 'laboratory work.'"

**Calling youth and their leaders
— both denominational and
inter-church groups — to unite
on the three projects of the
United Christian Youth Move-
ment for 1945-46**

Youth united for Christ

By Helen F. Spaulding

BUILDING A CHRISTIAN WORLD is a great idea which has captured the lives of Protestant young people in the United Christian Youth Movement. But it is important that ideas, even great ones, be given feet so that they can walk. This particular idea must, to be effective, walk right into the heart and life of every Christian young person in North America. Therefore the Christian youth leadership of the United States and Canada sends marching into local communities and local churches, under the theme "Youth United for Christ," three very definite emphases for 1945-46.

1. Winning youth for Christ

Church leaders acknowledge that twenty to eighty per cent of the youth are outside the influence of the church. In addition, all too many young people (like their elders) are Christian in name only. These are evidence enough to demand a dynamic, heart-searching campaign to win youth to a new and complete allegiance to Christ.

If young people are to be won for Christ, there must be complete dedication to the task. The most capable Christian youth must be challenged to give, not occasional, but continual day after day effort in their schools, at their jobs, and wherever their lives touch those of other young people.

There must be careful planning, not of one or two events during the year, but of a constant program of evangelism uniting all the churches in the community. The unreached young people must be discovered. Are they in the schools? If so, this calls for a vital religious emphasis in the public schools. Are they in the industry of the community? Then efforts to reach them involve contacts and joint planning with plant managers, labor organizations, and directors of housing projects. Are the unreached young people on farms? In a community of this type it may be easier to discover who and where they are, but churches face transportation difficulties in bringing them into active relationship with church groups.

Wherever they are, whoever they are—these young people are unreached youth. Our task this year is to win them for Christ.

2. Building interracial understanding

In no community of North America is there reason for satisfaction in the accomplishments in bringing about better understanding among racial groups, for prejudices and dis-

crimination are found everywhere. Yet interracial understanding is unquestionably a major factor in building a better world.

Goals to be achieved involve: an understanding by every Christian youth of the interracial situation in his country; an understanding by every Christian youth of the particular race problems existing in his own local community; positive action by the Christian youth groups of each local community in resolving difficult situations; and a definite stand by individual Christian youth on certain problems dividing the races.

In addition to study and action against prejudice and discrimination, a vital aspect of interracial understanding for Christian youth is the development of fellowship through worship. In each community, as a part of this emphasis, there should be opportunities for youth of all racial groups to worship together and give public witness to the oneness they profess in their Christian faith.

3. Serving Americans on the move

Americans on the move today are not only families who habitually follow the crops or individuals with an attack of "wanderlust." They include many families with roots deep in the life of the "home town," who have been called by the war emergency to transfer themselves to new industrial communities or to attempt to follow a husband and father in the armed forces. Twenty-five million Americans moved in 1944. These include many young people. They moved into the towns and cities where Christian youth live.

Goals for Christian youth in this area are: to discover conditions in each local community concerning newcomers; to participate in activities meeting their needs, including an effort to relate them to the life of the churches; to become aware of the larger problems of uprooted peoples in America and what the church is doing to meet their needs. Since Americans on the move are of many races, since many of them have not been won to Christ, this third emphasis is vitally related to the other two.

Specifically, how are these goals to be reached? How are these emphases to make an impact on individual young people?

1. Almost 1000 young people last summer at the Christian Youth Conference of North America at Lakeside, Ohio, dedicated themselves to making "Our Healing Ministry" effective in the world. Out of the prayers and convictions of these young people, the emphases have evolved, now to be taken and used by them wherever they live.

2. Forty-two denominations cooperate in the United Christian Youth Movement. They have asked for these emphases and have approved them. Through their youth fellowships or other youth organizations, these plans will be channeled to youth in local churches. Youth publications will carry information; youth camps and conferences will provide motivation and opportunity for sharing plans.

3. In many states, youth councils representing several denominations will build these emphases into their program plans for the year. Similarly, interdenominational projects and activities of many city and county youth councils will be centered in these areas.

4. In addition to the denominations and youth councils, other youth serving agencies cooperate in the United Christian Youth Movement, which will pick up these em-

phases, in whole or in part, and use them in their program development.

5. The staff of the United Christian Youth Movement will continually seek to aid all groups through summer conferences, literature, radio scripts, press releases and other publicity, and field contacts. Full information regarding these projects may be obtained from denominational youth headquarters, the state councils of religious education, or from the United Christian Youth Movement.

1945-46 can be a year of dedication and achievement

Creating "book appeal" for the workers' library

By Edna C. McIntire*

B. A., meaning "Book Appeal," is the "one thing thou lackest" in many a library for church school workers. The neat rows on the shelves, usually out of sight and therefore out of mind, do not pull readers. At least, some time ago, we discovered this to be the case at "Hennepin." Today, books and magazines in the field of religion and religious education are being *used*, being *read*, and being *loved* in our church school, in our Mothers' Club, and in other parents' groups. I have been asked to tell how we maintain this interest.

Enthusiasm is contagious

We recognized at the outset the fact that, as someone has said, literature is basic to every great cause and the cause survives or perishes as its adherents read or fail to read the literature which sustains and recreates it. We saw that there is scarcely a profession or trade which does not make use of its professional magazine or trade journal. We asked ourselves, how much more important is it that the teacher of religion enthusiastically read the literature of her profession?

Then we proceeded by enthusiastic motivation. In the world of books, "best sellers" don't "just happen." It is the advertising, particularly the word of mouth campaign about a certain book, that creates a desire on the part of many people to read the book. When a director or a principal of a department (and better still, one of the teachers themselves), hears of a new book, reads it and then comes before the group of children's workers enthusiastic over its pertinent message, it is easy for her to arouse an interest in the book. Instantly her enthusiasm is caught and all the principals ask for copies for their departments. Thus it has come about through the past few years that each department of our church school has its own "circulating

for youth united for Christ, to serve their communities and the world. Realizing the complexity, yet the utter necessity of this undertaking, the young people in the Christian Youth Conference of North America dedicated themselves to the following:

"We believe that God moves us today as he has moved young people in every day of humanity's life. He compels us beyond our own strength and vision. Jesus Christ leads us into the darkness of the unknown, and by the eternal light of the coming of the Kingdom of God, we follow."

library." But to get people thus enthusiastic calls for a practical plan of operation.

Books help teachers with their courses

Our church school is closely graded and each department averages a principal and six teachers, besides two secretaries and the pianist. A librarian is appointed in the fall, and at each monthly meeting of the department each worker takes out a book or one of the church school magazines. These are returned the following month and others taken out. In this way we have at least six circulating among the workers of each department at one time. These books are such as to provide resource information concerning the unit of study, develop better understanding of children, and develop the spiritual growth of the workers themselves. In one of the junior grades where they were studying a long unit on "The Story of the Bible," every teacher read: *The Story of the Bible*, Bowie; *The Use of the Bible with Children*, Smither; *How We Got Our Bible*, Smyth; *The Bible Guide Book*, Entwistle; *Teaching Junior Boys and Girls*, Eakin; *Opening the Door for God*; Sweet; *A Primer for Teachers*, Slattery; and *You Can Master Life*, Gilkey.

This year, because of the many extra demands upon their time, we are asking our workers to read at least *one* good book on background information for course study, one new book on methods, and at least one for their personal spiritual enrichment.

Magazines give inspiration

Besides this reading of books, every teacher in the children's division receives "Child Guidance in Christian Living." The principals get "Children's Religion," "The Christian Home," "The Church School," and the "International Journal of Religious Education." We have found that the most creative way to use these magazines is for the principal of each department to get her copies first. This gives her a week to read and evaluate the many fine articles and helps. She picks out a few of the best and puts clips on the pages to be read. As she hands them to her teachers the following Sunday, she asks them to read first the splendid articles she has marked, and to be sure to let her know what they think of them. Often at their monthly meetings she asks for reports on some of the articles read. This is particularly helpful for the new teacher who needs guidance in her reading. These excellent magazines come into our lives like a refreshing breath of Spring, to give us new life and inspiration for our tasks. All this sharing of new books and new ideas is fun, and best of all, this

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type of self improvement and study is *not* dependent on gas or tires!

Parents and children read too

This interest in reading has spread to the parents, and because so many asked for some of our books we have a parent shelf or table in all of our departments, from which parents may borrow books and magazines. Our Mothers' Club asked for a library of books which now circulates among its members from month to month. Parents do not otherwise have access to the new books for children as we do, and I find they are hungry to have the best for their children. One mother said that her husband calls their home "the Hoffert Branch Library" because so many of the neighbor children are always there reading their new books, every one of which she bought through the church, after seeing them displayed in the church school and at the Mothers' Club.

Another interesting experience we are now having is with the parents of the babies who are to be baptized. They meet with the pastor a week before the baptism, when he explains the meaning of the sacrament of baptism and the responsibilities and joys of establishing a Christian home. We have a display of books on one of the tables in the room, and time is given to explain them to these parents. We have books of simple prayers, Bible stories, and books of guidance in the establishment of a Christian home and on child psychology. Each time many books are taken out and many orders given for the purchase of others. So now we have a Cradle Roll library!

In place of our neat rows on the shelves in our main church school library, we brought in a table, put a reading lamp on it and displayed some of the new books and current church school magazines in attractive ways. At Christmas time we had the many fine ones for use at that time. Just now, during the denominational Crusade for Christ, we have books on world friendship and stories of peace and of children in other countries. You would be surprised to see how fast these books go out! And we are delighted at the enthusiastic crowd around the table each Sunday.

Teacher-prospects learn by reading

We have just finished a nine-weeks' training class for new teacher-prospects in our church, and I found that here, too, following the same methods, similar results were obtained. The students were required to read only the text book and one other. However, because we had a "browsing table" each night, where many helpful books and magazine articles were interestingly displayed, and because we took time to refer to them and to read something particularly good from one or more each week, every student read at least *three* extra books and bought several for his own use.

So—as I said, we have books and magazines and they are being used, read, and loved. Why? I think first of all it is because, as in everything else, enthusiasm is catching. We make our literature live by talking about it, displaying it, motivating it, reading it. And secondly, because in spite of paper shortage and war conditions, we are being blessed right now with some excellent religious literature which to know is to want to use and love.

"You are what you read." Well, we *ought* to be mighty fine people!

The wall newspaper

By Harold Butcher*

THE "WALL NEWSPAPER" is not just another name for the church school notice board. It is a news medium like any other paper, to which readers are also contributors.

At the First Congregational Church, East Orange, we own a number of large screens which have the double purpose of creating small "rooms" within the one large schoolroom and of providing ample space for pinning up maps, newspaper clippings, pictures, articles, and essays relating to the studies and enterprises being sponsored by the school.

When, for example, Monte Cassino monastery was bombed, pictures of this historic building appeared on the "wall" and in a talk by the superintendent the story of St. Benedict and the civilizing work of his monks throughout the centuries was told. The story of the Christian Church tied up with the news of the day.

It is often difficult to make home and foreign missions real to youngsters who have not traveled far beyond their home town or state. Visiting speakers—a Chinese, an Indian from Asia or America, a Negro—can create a vivid awareness of our varied human race, but even without these visitors the wall newspaper can bring a sense of reality otherwise lacking.

For example, Nome was just the name of a town in Alaska until there arrived a long letter from its Federated Church Sunday School—where the Rev. Vernon L. Booker, formerly of Newark, N.J., is minister—plus photographs of Nome children in the Alaskan snow. These, together with an extremely attractive Alaskan poster from a tourist agency, aroused an immediate interest. The letter was read during the school worship service, and the favorite hymns mentioned in the letter of the Nome scholars were sung. When a report of this event was subsequently published in the local press the clipping was pinned up. The East Orange pupils were invited to write those in Nome, and a copy of the letter sent by airmail to Alaska also appeared on the "wall."

Because great art serves to tell the Christian story, even when not a literal portrayal of Biblical events, it has been found useful to purchase first rate reproductions in color and add these to the exhibits of the wall newspaper. They are also used in a class on Church Art. Here, again, there is a timeliness about these masterpieces threatened by or protected from harm in this worldwide war.

The *Histomap of Religions*, published by Rand McNally & Co., made quite an impression when it was pinned up one Sunday. So did pictures of India from *Life*, used on the occasion of a visit by two leaders from that country. The anniversary of the death of George Fox, founder of the Society of Friends gave the superintendent a chance to talk about him, and the pupil's paper on Fox which won a book award was also pinned up.

The superintendent has to be on the alert to keep the "wall" supplied with news, and his alertness includes an adequate supply of material from the boys and girls themselves. In this way the newspaper, already interesting, becomes vital through the enlistment of the support of the school as a whole.

* New York City.

Curriculum experiments with young adults

By John S. Groenfeldt*

NOW THAT WE HAVE organized our group, what shall we study?" It was just about one year ago that we faced that question as we began experimenting with curriculum for the young married people's fellowship which had recently been formed in our church. (It is called The Comenian Adult Fellowship, in honor of the Moravian churchman and educator, John Amos Comenius.)

We soon discovered that the problem of an adequate curriculum involved more than the selection of an interesting course from the "Learning for Life" bulletin. For years the uniform lessons had been the standard curriculum of all adult groups in the congregation. It was hard to make the adjustment to anything else. Even some of our young married people at first felt that discussions on child training, problems of the home, and other current topics, did not constitute "true religion." We realized the new group was on trial, and that any course of study undertaken must commend itself to all members of the group, itself, and to the congregation as a whole. The fact that the study session was held during the Sunday school hour complicated the matter still further. The monthly evening meetings also included an educational program, as well as a short worship period, business session, and social hour, but the main curriculum emphasis was in the Sunday morning session.

As we discussed possible course materials, we tried to keep in mind certain criteria. It was clear that the Fellowship members felt the need for something different from the familiar dated Bible lessons. Yet that "something" must not depart *too* radically from the materials to which everyone had become so accustomed. Furthermore, since members of the group were to take turns at teaching, the material must not be too technical.

We finally decided to begin with the undated unit, "Achieving a Christian Home Today," by Hayward and Hayward.¹ The content of the unit seemed to be practical, each lesson contained Bible references, and discussion questions were included. The pastor taught the first few lessons, and after that a teaching schedule was made up from the membership of the group, on a volunteer basis.

When the unit was almost finished, the monthly evening meeting was given over largely to a discussion of what should be used next in the Sunday morning session. One young mother ventured a suggestion. "I find I have forgotten so much of what I learned in Sunday school, I don't always know how to answer my children (both beginners) when they come home with questions about the Bible.

Couldn't we study the Bible with that in mind?" Others nodded their heads in assent. They, too, had faced the same problem.

The pastor said he thought he had the answer: the First Series leadership training courses on the Bible. So a committee was appointed to investigate. It soon became apparent that the pastor had misjudged. The First Series courses were far too advanced. Most of the members were not even clear about the simple Bible stories, taught in the lower departments of the church school. (A check revealed that members of the group had come from at least six different Sunday schools—a commentary on quality of work in the average school.) They wanted to review the story of the Bible, using something that would help them to get the continuity of the Bible narrative. Later, perhaps, they could go into more detailed study.

The group felt a Bible story book might best meet the need, so various copies were obtained for review. "*The Story of the Bible*," by Walter Russell Bowie,² seemed to be about what the group wanted, and a sufficient number of copies was purchased to give one to each family. Those who wished to purchase the book for themselves could do so; otherwise all copies were to be returned to the church library at the end of the course. In the teaching plan, no attempt was made to give the historical background, or to explain the meaning of the passages being studied. The aim was rather to learn the content of the stories, and to see each passage in its relation to the Bible as a whole. This, the group felt, would not only give them the immediate information they desired, but would provide a good basis for further study. Six months were spent in this review, each leader deciding how much to cover in any one session.

Last fall, when it came time to select new study materials, the group felt that another unit similar to "Achieving a Christian Home Today" would be helpful, and would give variety to the study session. Mr. Harry Munro's, *Parents Are Teachers*,³ was selected. The group also made plans to begin the study of course 121a, "A Survey of the Old Testament," after the present unit has been completed.

In planning the study sessions, provision is made for spending a greater amount of time on subjects of special interest. For example, when the lesson on family worship was reached in the unit by Mr. Munro, the group felt the subject was important enough to warrant more time. Materials on worship were secured and examined.⁴ After exchanging their own experiences, the group still felt the need for more help. An evening meeting was therefore set

*General Secretary, Christian Education Board of the Moravian Church, North, and pastor of the West Side Moravian Church, Bethlehem, Pennsylvania.

¹Abingdon-Cokesbury, Nashville, 1935

²Abingdon Press, Nashville, 1934

³Abingdon-Cokesbury, Nashville, 1940

⁴The group found the booklet, "Thoughts of God for Boys and Girls," published by the Connecticut Council of Church and Religious Education, especially helpful.

aside for further discussion, with an outside speaker invited in as an "expert" on the subject.

In order to supplement the curriculum, and meet special needs, other experiments have been tried. The group decided to follow Frank Grebe's suggestion, made in the April, 1943, *International Journal*, for setting up a circulating religious picture gallery. The first one borrowing a picture is made responsible for writing an interpretation of it, which is then pasted on the back of the frame. The project was so well received that it was recently decided to begin a small library of books on Christian family life and child training. Monthly evening programs are also

used to supplement the study curriculum. Further variety is gained in the Sunday morning sessions by occasionally inserting a single, undated study on some denominational subject. These are used in between other units, or as a "break" in longer units of study. The group also studied "The Other Wise Man" during the Christmas season.

We have not achieved a perfectly integrated curriculum, and sometimes the group has a hard time deciding what ought to come next, but we do feel we are developing an indigenous program which meets the immediate needs of our young adults, and at the same time prepares them for wider study and activity in the years which are ahead.

Should mothers stay with their children?

By Margaret Holley Tuck*

THIS FALL hundreds of boys and girls throughout the land will cross the thresholds of our church schools for the first time. We hope not the last. The largest number will be the youngest children—kindergarteners, nursery tots, even toddlers. While some of these will make their entrance with the poise of sophisticated adulthood, many a one will cry, scream, and cling to mother or other older escort who brings him to the door of this strange new world.

Shall mother give in to the wish of the child and remain with him through his first frightened Sunday? Perhaps through many Sundays, until he himself dismisses her? That day will surely come, when even the most timid young child will feel it beneath the dignity of his maturity to have an adult escort, when his nature will cry out for freedom from the very presence it once cried for so vociferously. "Go! I don't want you to stay."

Or should the mother at the outset, firmly though kindly, leave the child and his tears and screams, to establish himself happily with the strange new teacher and the strange new companions? After all, life involves a series of social adjustments. Why should not the child's education in independent-ability begin now, as well as his education in Bible?

"It will be the same story of tears next Sunday," a teacher advises a mother. "You might just as well let him get used to your leaving him now. It will be easier for him; easier for you."

"—and easier for me," the teacher may think to herself.

The case against mother's staying

Most mothers who do stay with their children through the first sessions of church school life are pitifully embarrassed by their children's shyness and its resulting behavior or misbehavior. The hope that a child may acquire social experience is frequently a confessed motive for entering a child so young in the church school. Nevertheless, these mothers are on the defensive to cover the imperfections which they hope the church school will overcome.

The first reaction of the embarrassed mother is to adopt the apologetic mood to explain to the teacher, in front of the child. The child's self-consciousness is then heightened the more it is noticed, and with it the teacher's problem of subduing the agony.

Another common reaction of the embarrassed mother is to take the discipline of the child into her own hands, out of the teacher's. Perhaps the mother feels that since she is present she ought to help the busy teacher, or that the teacher is counting on her to look after her own child. Perhaps the mother wishes, consciously or subconsciously, to show she has standards, and has authority over her child. If her authority chances to carry less weight here than at home, as is not unlikely, she may resort to after-school threats, or may attempt a little disciplining in front of the group, which efforts fail noticeably.

Teachers often regret, therefore, the presence of mothers on the ground that, by their own emotional disturbances, they accentuate their children's difficulties, and promote confusion in the group.

Furthermore, mothers are critical not only defensively, of their children, but are critical of what the church school does for them. For this reason, also, many of our teachers who have had little, if any, special training for the task, who are conscientiously doing the best they can because no one better qualified is available, shy at the presence of mothers. Perhaps a teacher knows one mother was a professional teacher before marriage. Another visiting mother is known to have pronounced views on the Bible. If the teacher is not obviously teaching Bible—and as interpreted by this mother—or is not conducting worship, this mother will condemn the shallow teaching and waste of time.

In sum, the presence of critical mothers threatens to undermine the teacher's self-confidence, and hence to weaken the effectiveness of her teaching.

For the sake of the child

When the arguments have been lined up, however, against mother's remaining, there is one consideration which may

*Newton Centre, Massachusetts.



Ed Clark

The acquiring of social experience is one motive mothers give for sending young children to Sunday school.

outweigh them all; that is, the child himself.

The church school does not exist primarily for the comfort of the teachers, nor for the composure of the mothers. Its purpose is the Christian education of the children.

If a little child in my department earnestly wishes his mother to stay with him through the beginning of his church school life, I am delighted to have her do so.

For one consideration, his insistence doubtless represents a real need for her presence. She is needed to minister to his physical wants; to aid his inadequate vocabulary in the communication of ideas, which the mother can sense, as can no one else, by her intuition and association with him; to interpret to him the strangeness of the new surroundings and activities. In a word, he needs her to insure his physical and emotional comfort.

The public school has shown respect to the young child's dependence upon home and mother by refusing to admit him, since it cannot supply him with mother or what she represents to him. If the church school wishes to receive this pre-school child, it is indeed questionable educational policy to attempt to force his adjustment to public, group life, which adjustment belongs logically, physiologically, and psychologically to a little later period and may even then require special consideration.

To yield to a child's whim—just to let him "have his own way" is one matter; but to make concession to a real need is never to "spoil" him. Rather it is educational and Christian to begin where a need is and to show one the way to its satisfaction, either in its fulfillment or in release

from it. Teaching which takes a child at any point of need and tries to transplant him to the goal of its satisfaction without leading him through the intermediary process of adjustment, is either lazy or indiscreet. The shy child so abruptly uprooted from his home soil and set down in the church school without the surrounding presence of his mother tends to wither. If he survives the first Sunday, for six days more he builds up dreads, fears, and hate of the church school, until he is forced to try again, or allowed to give up.

For the sake of the child, and for the sake of the church school, I say, by all means let mother stay, to ease him into this new world.

A mutual enterprise

Nor is it irrelevant to a child's Christian education to have his mother's interest follow its public course from the beginning. If she is with him in the church school on Sunday she knows what the song is he is trying to sing on Monday, the little sentence prayer of which he has missed the middle word. With sympathetic intelligence she can help him at points where otherwise she might be tempted to laugh.

Too, the Mother's own spiritual life will be refreshed as a little child—her own!—leads her anew over familiar paths; and her own revived, expanding soul must in turn have its happy reflex upon the child's growing Christian life. This mother then becomes the Sunday teacher's week-day co-teacher.

Questions about weekday schools

Some of the basic questions in the organization and administration of weekday schools of religion will be discussed from month to month. The pros and cons on two important issues are given below.

1. Staggered or released time?

By Oliver B. Gordon*

ONCE THE PUBLIC SCHOOLS in a community have agreed to release time for religious education, how should it be used? Should it be simultaneous or staggered time? The staggered plan allows for the successive release of the various grades each period of the school day. When the simultaneous plan is employed, all grades are released at one time. Which plan is better, is one of the major problems in scheduling weekday religious education classes.

This article does not attempt to deal with the various state and local laws which make staggered or simultaneous time mandatory, nor list the steps necessary to bring about a change from one administrative policy to another. Its purpose is to list briefly the pros and cons of the two plans.

The staggered program has many advantages

The staggered system has the advantage of requiring fewer instructors. One teacher may serve as many as fifteen and more classes a week. When the system is of considerable size, it makes possible a living wage commensurate with that of the corresponding public school instructor. This, in turn, enhances the standing of the religious instructor in the community. It enables him to give his full time and therefore the best of himself to the job. Consequently, it both permits and demands a more adequately trained and professionally equipped staff of teachers than is possible for the majority of systems using the simultaneous plan. In the absence of a supervisor such instructors assure a higher quality of work. Where a supervisor is employed, his job is greatly simplified, and he can give thorough class room supervision. The entire staff can frequently be sent to conferences and summer schools for spiritual and educational refreshment. Unless carefully watched, these advantages may result in a professionalized system of weekday work, separated from the immediate interest, attention and support of the local church minister and layman. When this danger is safeguarded, the improved work of more highly trained

teachers affords the best and most enduring promotional talking point.

Another advantage of this plan is particularly significant at this early stage in weekday religious education progress. Full time, trained instructors may be counted upon for creative and experimental work in various phases of the curriculum field. They may write and experiment with new courses. They may pioneer in new relationships with the public school, home, church and community agencies. Their classes may be used as laboratory centers for the training of local church school teachers, and they may also teach in the leadership training schools.

The staggered plan also permits an economy of equipment. One room, one set of tables, hymn books, Bibles and other supplies may be used for five or six classes.

The greatest weakness in the plan, with its minimum of teachers, is the tremendous teaching load placed upon each individual instructor. When one must face between four hundred and five hundred pupils each week, the personal approach becomes exceedingly difficult. Individual measurements, and contacts with the home, work and play life of each pupil must of necessity be limited.

But the simultaneous one has some too

With the simultaneous released plan each instructor carries only one class. This smaller teaching load gives more opportunity for the personal approach. Fellowship through home visitation, after-school clubs and personal friendships with pupils can mean much. However, one must be realistic and report that in the majority of cases simultaneously released classes are taught by part-time instructors, whose full time responsibilities elsewhere in the home and church, or whose lack of training and of sensitivity to the need of this approach to character development, make it impossible for them to take advantage of this opportunity.

The simultaneous plan often profits by the use of directors of religious education, adequately trained ministers, and married women with public school or religious education training, who could not give the full time required of a teacher in the staggered system.

With this plan, a supervisor is particularly essential to deal with the comparatively untrained instructors. Such supervision under a capable leader has the advantage of improving also the teaching done by these leaders in the Sunday church school.

In addition, a large corps of interested instructors helps to advertise the system and to educate the church constituency. When drawn from the school and church community served, they know the environment of their pupils

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in a way impossible for a professional leader who must teach in a number of centers.

To conclude, the staggered plan, with its use of a few well equipped, full-time instructors, would seem to offer the greatest opportunity for effective weekday religious education work. Such leaders, however, must be alive to the values of individual measurements and follow-up, and to the importance of home, school and church contacts. They can function best with the aid of part-time assistants drawn from the local community.

2. Should ministers teach?

By Kearney Kirkby*

DO YOU HAVE weekday religious education?" I asked a public school teacher. "Oh, yes. Reverend Brown talks to our school every week and the children just love him." Two years later the same inquiry brought this response: "We used to have when Reverend Brown was here, but Reverend Smith is not interested, so we don't have any such classes now."

These responses raise the question, "Shall we have ministers teach weekday religious education classes?" Do the teacher's replies indicate some undesirable results of using ministers that should cause serious rethinking of this question? As a minister who has taught weekday classes, and now as a state director who is faced with some of the administrative problems, I should like to present some of the arguments on both sides.

Reasons in favor of using ministers

We do have ministers teaching in many places because they are the only trained religious workers in the community. Many of them are doing a good job; some are not greatly helping the cause. Especially in small towns and rural communities, the minister may have to take the lead if any teaching is to be done. He should have benefited from modern religious scholarship, and should have content well in mind. He should be one in the community who has kept abreast of the times.

Some ministers have been teachers before entering the ministry and know teaching methods well. Some have taken work in religious education in seminary and do have an understanding of developments in the field.

Since weekday religious education is a new venture in many communities, the minister may have to pioneer in initiating the work.

On circuits where a minister has several churches, the weekday class may be the only contact the children have with their minister.

Since we do have a scarcity of trained weekday teachers and since public opinion seems to be pushing development of the work, it may be necessary in many places to use

ministers in order to keep the classes going.

Reasons against using ministers

On the other side of the ledger there are many factors which indicate that it may be unwise to use ministers as weekday teachers.

It is impossible to shake off the cloak of the ministry. The clergyman is minister of a certain church no matter under what auspices he appears. He is likely to build loyalties to self and to his church which may arouse the suspicions of other churches of the community. He may indoctrinate only with his personality, but nevertheless may create real community tensions.

With a few notable exceptions, ministers are temporary residents of the community. If the work is dependent on them, it may dissolve when they move and thus do permanent injury to the cause. I know personally of two fairly good weekday systems which have failed this year, the one because the minister moved, the other because he became ill and had to give up the classes.

The training which the minister receives does not usually prepare him for teaching. His theological training is usually in preparation for a preaching and pastoral ministry, rather than for a teaching ministry. The weekday class is no place for sermonizing if we desire to win the interest and loyalty of the young people. The pastoral demands may cut across class hours. If the class is to meet at two o'clock on Tuesday, the children are released and must have a teacher there at that hour. If a church member is inconsiderate enough to die and want a funeral at that hour, the minister must miss his class. Denominational demands on the pastor may cut across his teaching hours and thus interfere with the work.

It is very difficult for a minister to avoid doctrinal interpretation. He has been schooled and nurtured in a specific line of thought. He has convictions about right and wrong interpretations which he may feel impelled to express; whereas, the educational approach is to give an understanding of all aspects of the subject in order that an intelligent choice may be made.

I am not personally acquainted with any weekday classes which have a very long history under ministerial leadership, although there may be some. I do know some which have a history of more than twenty years under lay leadership with strong ministerial support in the background. In *Brief Sketches of Weekday Church Schools*,¹ issued by the International Council of Religious Education, thirty schools are reviewed briefly. Only one of these has ministers as teachers throughout, while two mention using some ministers. The one having an entire staff of ministers has only been functioning for three years, so it has not yet stood the test of time.

It would appear from the experience of many communities in weekday religious education that it is necessary to use ministers in order to function at all. In some situations this proves quite satisfactory. However, experience also indicates that well-trained lay teachers who have a background of religious training and experience are most successful in the long time history of the school. Success cannot be insured in either case, but it is most likely with lay teachers and ministerial supporters.

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¹ Mimeographed document, 30 pages, available from the International Council of Religious Education for 20 cents.

Your time on the air

By E. Jerry Walker*

DON'T LOOK NOW, but there are seven thousand eight hundred dollars lying on the front doorstep of your church. Seven thousand eight hundred round, solid useful dollars in the form of radio time at your favorite local broadcasting station. What's more, it may be yours for the asking—that is, if you don't just sit back and watch while someone else steals it right out from under the collective ecclesiastical nose of your community.

Let me tell you how I found out about that seven thousand eight hundred dollars. The figure was compiled from what is known as a *Standard Rate and Data Service* book. In this advertisers' handbook are listed all radio stations of the United States and their respective charges for broadcast time at any given period of the day. I just guessed that you might be living in or using the station of a town of at least twenty-five thousand population. If that were the case, your favorite station probably would be charging at the rate of twenty to twenty-five dollars for every fifteen minutes of program time.

Suppose your recognized inter-church agency, whether it be a Ministerial Association, Council of Religious Education, Council of Churches, or Council of Church Women, were to go on the air six times a week, fifty-two weeks of the year. That would be 312 broadcasts at twenty-five dollars a broadcast. Or, seven thousand eight hundred dollars. Of course, in larger cities, it would be much more. For instance, at the station from which I do my broadcasting, the time given for religious programs amounts to more than fifty thousand dollars a year in salable time. And all this time is *given* by the broadcasting station. Perhaps these are not startling facts to you. Many cities and towns and even rural church organizations have already taken advantage of the time that is available free. By free, I mean time for which the churches of the community do not have to pay an outlay in cash. The broadcaster feels it a part of his public service obligation to his community to program for the churches along with other civic institutions. Free time is called "sustaining" time. But actually it is not so free as I have intimated. There is quite a heavy price to be paid.

Having worked in a number of radio stations in towns of 25,000 and less, I have handled a number of morning watch and vesper programs. The content of the broadcasts was supplied by the ministerial association, council of churches or church federations. The time for the broadcasts was given by the station. The sad part was that the time was good. The programs were not.

In many cases a scheduled broadcaster just didn't show up. In others I was certain he must have prepared his talk while driving to the studios. Only in very rare cases

was there a broadcast by an inter-church group that attempted to utilize the techniques which are peculiar to good radio. For this reason, many radio station managers have lost interest in the local inter-church programs. Because the church groups did not seem to appreciate the gift which was theirs—a gift which would have cost an advertiser an appreciable sum of money but which cost them only a sustained effort.

A number of denominational and interdenominational groups have tried to answer this problem of poor programming by the preparation of professionally produced transcriptions. For the sake of the radio layman, may I hastily explain that a transcription is merely an overgrown record. It is sixteen inches in diameter and runs at less than half the speed of a home recording. On each side it will hold a complete fifteen minute program.

Since the trend in religious radio is quite definitely away from the "Church on the Air" idea and toward program types which are more particularly "good" radio, many interesting ideas have been evolved. For instance, one group is turning out programs of religious music as sung by top-notch college choirs with a five minute talk in the middle of the program. Another group is producing programs of Bible reading by professional actors and actresses with a harp accompaniment. Still another group is preparing a series of six fifteen-minute dramatizations of religion at work among our men and women at the war fronts. And the International Council of Religious Education is now completing its one hundred twenty-third five minute program of "Victorious Living," a daily dramatic narrative broadcast of religion in life.¹

You see, there is much being done to help you take advantage of the seven thousand eight hundred dollars in potential radio time. The only difficulty has been that the national groups have in many cases pushed ahead too rapidly, and a strange confusion has resulted which is almost worse than the problem it was trying to correct.

The radio station manager now finds himself bombarded with requests for time from all quarters. While there has been a definitely unified front with regard to national network broadcasting, such a unification has not yet taken place in most local communities.

The National Broadcasting Company, for example, schedules its network Catholic programs through the National Council of Catholic men, its Jewish programs through the United Jewish Laymen's Committee, its Protestant programs through the Federal Council of Churches of Christ in America. The local man, on the other hand, in many instances doesn't know with whom to deal in his community.

If religion is to do a really effective job on the level of local broadcasting, there is an urgent need for the establishment of radio departments and radio committees as a part of the local interdenominational agencies. And for the sake of the station managers, for the sake of fairness, and for the sake of religion on the air, by all means programs for all the Protestant churches represented in these organizations should be scheduled through their radio committees.

¹ These programs are now heard over seventy stations in twenty-two states. For detailed information regarding the use of "Victorious Living" in any city or town, write to Rev. Philip C. Landers, 203 N. Wabash Ave., Chicago 1, Illinois.

* Director of Department of International Radio Productions, International Council of Religious Education.

THEME FOR JUNE: *What Have We Learned?*

Some church schools will be closing for the summer months; others will be in continuous session. In either situation June is a good time for a consideration of what has been learned during the term which is drawing to a close.

The plans for worship suggested here should grow out of the recall of experiences of the year and should be accompanied by review activities of various kinds.

June 3

THEME: *Songs We Have Learned*

PREPARATION:

In a conversation period list the names of the songs that have been learned during the term.

Discuss, "Why do we have songs in church school?" One third grade child, when asked that question, said, "It makes us all think about the same thing when we sing together."

The children may be led to recognize different kinds of songs: "happy songs," "songs that tell a story," "songs that remind us of God," "songs that call us to worship," "songs that remind us of Jesus," "offering songs," etc. (These classifications overlap but the purpose of the discussion is to help the children see more clearly that songs express a variety of feelings.)

With the list of songs in front of the children plan with them a service of song. The leader may wish to use questions and comments similar to the following in order that the service may have sequence and climax:

"Let us choose a song that would make a good beginning for our service—a song that would call us to worship." . . . "Now let us choose one that reminds us of God and of all his goodness." . . . "Shall we have two or three songs that show how thankful we are and how happy?" . . . "What song shall we use for our offering dedication?" . . . "Now can we find one that will remind us of Jesus and the things he taught about how we should live together?" . . . "And what about a prayer song for the close of our service?"

The service planned may follow the general pattern of the one below. Choose one or more songs in each section.

PRELUDE: any of the songs chosen

SONGS THAT CALL US TO WORSHIP:

"Lord of All We Come Today."¹

"Enter into His Gates"²

SONGS THAT REMIND US OF GOD'S GOODNESS

"Holy, Holy, Holy"³

"How Strong and Sweet My Father's Care"⁴

"Thou Art with Us." Tune, "God Is with Us"; words in these programs for October.

SONGS OF THANKFULNESS AND GLADNESS

"Father, We Thank Thee" (stanza 1) ¹

"For the Beauty of the Earth" (stanza 1) ¹

"Now Thank We All Our God"⁵

"Praise Be to God!"⁶

OFFERING SONGS

¹ *Primary Music and Worship*. Presbyterian Board of Christian Education. 1930.

² *Sing, Children, Sing*, Thomas. Abingdon-Cokesbury Press. 1939.

³ *Hymns for Junior Worship*. Pilgrim Press. 1940.

Primary Department

By Florence M. Taylor*

"All Things Come of Thee"³

"Since Our Loving Father"⁴

SONGS THAT REMIND US OF JESUS AND THE THINGS HE TAUGHT

"When Jesus Walked This Earth of Ours"²

"We Would See Jesus" (stanza 1)⁵

PRAYER SONGS

"Father, We Thank Thee" (stanza 2) ¹

"Lord, I Want to Be a Christian"⁶

June 10

THEME: *Bible Stories We Have Learned*

PREPARATION:

This service should be preceded by an informal period of recall in which the stories told during the year should be listed. From the list several favorite stories should be chosen and individual children selected to tell them in the service.

Pictures may be used freely in this recall and if desired the children telling the stories may hold the pictures in front of the group as they talk.

If the song "For Stories Fine and True,"² is unfamiliar to the group teach it at this time. Appoint a child to read the verse in the Call to Worship. Encourage the children to recall offering verses, and use all that are mentioned, recited either by individuals or in unison.

PRELUDE: "For Stories Fine and True"²

CALL TO WORSHIP:

Child: It is time to seek the Lord. (Hosea 10:12)

Group: We come unto thee, for thou art the Lord our God. (Jeremiah 3:22b)

Choral Response: "If with All Your Heart"³

OFFERING:

Child: Jesus said: "Freely ye have received, freely give." (Matthew 10:6)

Child: Peter said: "Silver and gold have I none; but what I have, that give I thee." (Acts 3:6)

Child: David said: "All things come of thee, and of thine own have we given thee." (1 Chronicles 29:14b)

Child: Bring an offering and come before him. (1 Chronicles 16:29a)

Child: Whosoever is of a willing heart, let him bring it, the Lord's offering. (Exodus 35:5)

Hymn: "Since Our Loving Father"

RECALL OF STORIES: Selected stories from the Old Testament retold by children.

HYMN: "For Stories Fine and True," (stanza 1)

RECALL OF STORIES: Selected stories of Jesus told by children.

HYMN: "For Stories Fine and True," (stanza 2)

* Associate in the Division of Christian Education of the Protestant Council of the City of New York.

¹ *Songs for Little People*, Danielson and Conant. Pilgrim Press.

² *New Hymnal for American Youth*. D. Appleton-Century Company. 1930.

³ *As Children Worship*, Perkins. Pilgrim Press.

PRAYER: that we, too, may learn to know God as the Bible people did: that we may try as Jesus did, to be and to do what God would want us to.

RESPONSE: "Lord, I Want to Be a Christian."

June 17

THEME: *Thoughts about God We Have Learned from the Bible*

PREPARATION:

The teacher will want to have on hand cards upon which the thoughts about God introduced during the year have been printed. Having the children give the meaning of each verse in their own words is a good way to help them understand it.

Every child should participate individually in the service, unless the group is very large, in which case it may be well to divide into several small groups. Unison responses may be selected by the children.

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

Child: Worship before the Lord thy God. (Deuteronomy 26:10c)

Child: God . . . giveth us richly all things to enjoy. (1 Timothy 6:17b)

Group: Every good gift and every perfect gift is from . . . the Father. (James 1:17)

Hymn: "Holy, Holy, Holy"

OFFERING SERVICE as in previous service

THOUGHTS ABOUT GOD FROM THE BIBLE: (read or recited by individual pupils)

Great is our Lord and mighty in power (Psalm 147:5a)

Great things doeth he which we cannot comprehend. (Job 37:5b)

The Lord is merciful and gracious, slow to anger, and abundant in loving kindness. (Psalm 103:8)

The Lord is good to all and his tender mercies are over all his works. (Psalm 145:9)

The earth hath he given to the children of men. (Psalm 115:16b)

He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. (Matthew 5:45)

Have we not all one father? (Malachi 2:10a)

There is one God and Father of all, who is over all, and through all, and in all. (Ephesians 4:6)

HYMN: "How Strong and Sweet My Father's Care," (stanza 1)

PRAYER VERSES FROM THE BIBLE:

O Lord, how manifold are thy works!

In wisdom hast thou made them all:

The earth is full of thy riches. (Psalm 104:24)

The heavens are thine,

The earth also is thine:

The world and the fulness thereof,

Thou hast founded them. (Psalm 89:11)

Thou, Lord, art good and ready to forgive. (Psalm 86:5)

Thou art good and doest good. (Psalm 119:68a)

PRAYER HYMN: "Thou Art with Us"

June 24

THEME: *"Doers of the Word"*

PREPARATION: Discuss and memorize the verse, "Be ye doers of the word, and not hearers only." (James 1:22)

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP AND OFFERING SERVICE as



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NATHAN, BOY of CAPERNAUM

by AMY MORRIS LILLIE

Exquisitely illustrated in full color and black and white by Nedda Walker

E. P. DUTTON & CO.

in previous services.
STORY:

THE BOY WHO LEARNED MOST⁷

Once upon a time, in a place called Happy Valley, there were some children who had come to the end of a year in school, just as you have. During the year they had been learning a great many songs and stories, and a number of Bible verses. They had been learning a great deal about Jesus, about the things he did and the things he said. They had been trying hard to learn to be like him as they worked and played together.

One day there was great excitement among the children in Happy Valley. A friend of theirs had just returned from a long journey. This friend, whom the children called "the wise man," was in the habit of traveling from place to place, making friends, gathering interesting curios, and collecting stories. And what stories he could tell! The children never tired of listening to him.

The last time he had come he had told the children about some boys and girls in a city far away from Happy Valley—boys and girls who lived in crowded city homes, who had very little to make them happy. For weeks and weeks now the boys and girls in Happy Valley had been busy making toys for the wise man to take with him when next he visited these city children.

And now the excitement was great because this friend of theirs had just announced that he wanted one of the children to go with him on his next trip, to travel to that far-away city about which he had told them, to take the toys they had made to the children there, and to tell them all about the school in Happy Valley.

⁷ By Jeanette E. Perkins, in *At School with the Great Teacher*. Used and adapted by permission of the author.

"Who will it be?" they all wondered. "Who will go with the wise man?"

Don thought he might be chosen because he had worked hardest on the toys.

"I brought the most money for the things," Teddy reminded them.

"I can tell stories fine," said Freddie.

"I've been here every single day," said Helen.

"It ought to be," they finally decided, "the one who has learned most in our school."

From that moment it seemed as if there was never a time when someone was not looking over the pile of pictures in the corner and reviewing the stories of Jesus. You could see at once, by listening to the children practicing telling the stories, just which ones the good story-tellers were. Freddie, for instance, could tell every single story and so could Dorothy. They told them well, too, putting in all the important parts, and without too many pauses. And Freddie knew ever so many verses from the Bible. He could recite quite long passages without even stopping to think, and so fast you could hardly understand what he said.

George wondered how he could do it. He felt as if he knew the stories too, but he had a hard time trying to tell them to anyone else. Freddie teased him about it.

"Well, I know the stories just as well as you do," George insisted.

"Oh, listen to him!" jeered Freddie. "He knows the stories. Oh, yes, he does! Let's hear you tell one. Here, tell this," and he picked up the picture of Jesus and Zaccheus.

"It's when he made friends with that lonely man, the one in the tree," said George.

"Aw, that's a baby way to tell a story," replied Freddie. "You ought to say once upon a time there was a man—and tell his name and everything."

"I've forgotten his name," said George.

"Well, that just *shows*!" said Freddie. "You don't know the story. You don't know anything!"

George's eyes began to blaze.

"I know as much as you do, mister," he said, doubling up his fists. "And you'd better be careful what you say 'round here if you don't want to get into a fight."

"Fight!" exclaimed Freddie, scornfully. "You can't fight, either, any more'n a baby."

Now this was not true, and Freddie knew it was not. The first day George had come to the school he had fought like a tiger. He had a fierce quick temper but for a long time now he had been trying hard to control it. Now, though, Freddie had gone too far. George doubled up his fists and started toward him. But just then George saw the picture Freddie still held in his hand. He stopped short. People had made fun of Jesus, too. People had treated him cruelly. But he never let himself be angry. He would never have had a fight over a silly thing like this.

"Help me not to be mad, help me not to be mad," George prayed, inside himself. Then he turned straight around and made for the door.

"Get out of my way!" he said gruffly as the children crowded around him.

"Can't fight! Can't fight!" jeered Freddie.

"Help me not to be mad," George thought over and over.

As he rushed out the door, he almost ran into the wise man, but instead of saying, "Excuse me," he said out loud, "Help me not to be mad," and the wise man stared after him in amazement.

He had just come in to ask Miss True, the teacher, whether it could be decided that very afternoon which child was to go with him. Each child wondered whether he would be the lucky one.

Miss True looked around the class. "I

think we're all here except George," she said. "He was here a few minutes ago." She had been out of the room when George left.

"Where did he go?" asked the wise man. He had been wondering about it ever since George had bumped into him.

"He was mad," Freddie began, but something in the way the wise man looked at him made him stop.

"What makes you think he was angry?" the wise man asked.

"Well," hesitated Freddie, "he wanted to fight—"

"Ah, so he had been fighting?"

"Well," answered Freddie truthfully, he didn't really fight—"

"Why not? Did somebody stop him?"

"No," cried the others. "He stopped himself."

"That's right," agreed Freddie, who was already ashamed of his part.

"Do you mind telling me how it happened?" the wise man asked. And Freddie, now thoroughly ashamed, told the whole story.

"Thank you for telling me," said the wise man at the end. But he seemed puzzled.

"You say the whole quarrel was about who had learned most in this school," he said. "That's very odd!"

The children looked at each other. They began to wonder if just knowing stories about Jesus, or learning verses by heart, was after all the way to prove what they had learned.

Suddenly Freddie said: "Say, it was all my fault that he got mad. And he used his self-control and didn't fight. I'm going to find him!" And he shot out the door.

But George could not be found. Everyone began to search. He was not at home. He was not on the playground. He was not in any of the stores.

The children came back to their room after a while. The wise man was there too. He began to question the children. He listened as they told their stories and seemed very much pleased, but he decided nothing.

When the children asked if he would like to see the toys they had made for him to take with him, he seemed even more pleased, and together they all went down to the workshop.

As they drew near the door Miss True stopped and held up her hand. A sound was coming through the open door. The children listened to the notes of their own work song:

"Oh, work, work, work,
And while you're working sing!
To sing a song will help the work along.
So let your voices ring,
And sing.
Oh, sing, sing, sing,
And while you're singing work.
Take care, be true, in everything you do.
To the finish, never shirk,
But work,
Oh, work, work, work—"

"It's George!" the children whispered to each other. "Why didn't we think of looking here?"

Freddie rushed pell-mell down the steps, the rest following.

George turned around, apparently surprised. "Hello," he greeted them, cheerfully. But Freddie said nothing at all. He stood still, rooted to the spot.

For George was standing in front of a row of beautifully finished toys—and some of them were toys that Freddie himself had started but had never finished. In one hand George held the last, on which he was just putting the finishing touches.

"Say!" exclaimed Freddie, who had now found his tongue. "I don't care if he can't tell one story. Mr. Wise Man, those are my

toys he's been working on all this time, after I was so mean to him too. I know the stories, but I only tell them. You can see George *really* knows them by the way he helps, and doesn't try to get even, and uses his self-control, and *does the things that Jesus would do!*"

There seemed to be nothing left for the wise man to decide.

Junior Department

By Elsie B. Simmons*

THEME FOR JUNE: *We Sing the Praises of God*

Materials Needed

Several Kodachrome slides are suggested for use on June 10. You will probably be able to borrow a projector and screen from someone in your community if your church does not have one. The slides cost 50c each and may be obtained from the Religious Film Association through your denominational book store. The ones marked PCC are from the set "Panorama of the Christian Church."

Slide PCC No. 63, Canterbury Cathedral
Slide PCC No. 68, Window, Chartres Cathedral

Slide PCC No. 62, Cathedral Portal
Slide Cc 482, Zimmerman, "Christ and the Fishermen"

Slide Ha 279, Wood, "Hilltop at Nazareth"
Slide CC 494, Curr, "Follow Me"
Slide PCC 149, Chinese Madonna

If you are not able to use slides, you may substitute the following pictures, which may be available in your public or school library or may be ordered from the Pilgrim Press, 14 Beacon St., Boston 8, Mass. and 19 S. LaSalle St., Chicago.

"Cologne Cathedral" (Perry Pictures No. 1601) and "Nave and Choir, St. Denis Abbey, France" (Perry Pictures No. 1561). Each 4½ x 6½, 10c each. Because of size, copies would have to be purchased for each child. The interior would have to substitute for both the stained glass and the sculpture slides.

Zimmerman, "Christ and the Fishermen," 50c.

Wood, "Hilltop at Nazareth," 25c.

Curr, "Follow Me," \$1.50.

Lu Hung Nien, "Birth of Jesus," December issue of *Life*, 1941.

In addition, the following pictures are recommended for worship centers: Taylor, "When I Consider Thy Heavens"; Luca della Robbia, "Singing Boys," either in whole or one section; and Anderson, "Chorister Boys." You may also use a Bible, candles, and flowers.

For the June 24 service it will be necessary to use a victrola. An electric, portable one can probably be borrowed from some family in the church. Be sure the tone is good. The records suggested might also be borrowed or others may be substituted; it is the type of music rather than the particular title which is important. Many records are not available for purchase now.

The hymn book used is *Hymns for Junior Worship*, in the instrumental section of which there is an arrangement of the "Pastoral Symphony" from *The Messiah*. Most of the hymns are in other hymnals also.

* Executive Director of Education, Beneficent Congregational Church, Providence, Rhode Island.

"Then you're all agreed," he asked, "that George has shown that he is the one who has learned most?"

"Yes, yes!" came a perfect chorus. But George was too surprised to say a word.

PRAYER: That we too may truly learn; that we may be "doers of the word, and not hearers only."

June 3

THEME: *Through Psalms and Hymns*

PRELUDE: "Joyful, Joyful, We Adore Thee" (from 9th Symphony) Beethoven

CALL TO WORSHIP: Psalm 150

HYMN: "For Man's Unceasing Quest for God" (read the third stanza)

LEADER:

This month we want to think about and listen to some of the music of the world: the music of songs and psalms, the music of poetry and beautiful stories, the music of pictures, and the music of sound as played by instruments. Some of the best books have been written and the best pictures painted in praise of God or to tell of his wondrous works. Today we will think particularly of those hymns, better known as Psalms, which were the songs Jesus knew and perhaps sang. We think first of the most loved and best known one, the 23rd Psalm, which speaks of God as a shepherd and compares his thoughtfulness and care for man with that of a shepherd for his sheep. This psalm has been set to music and we will sing it.

HYMN: "The Lord's My Shepherd"

LEADER: Another great hymn of the early Hebrew people is Psalm 100. It sings of God's greatness and goodness. We often use some of the verses as a call to worship.

PSALM: 100 (repeat or read in unison)

LEADER: The hymns in our hymnals and the psalms in the Bible often tell the same story. Let us sing, "All Things Praise Thee" and after each stanza I will read what the psalmists have written with the same thought.

HYMN: "All Things Praise Thee"

After first stanza, Psalm 148:1-13; after second, Psalm 19:1-3; Psalm 8:1, 3-4a; after third stanza, Psalm 147:7-9; 16-18. (The hymn by St. Francis, "All Creatures of Our God and King," might be used and readings would go as follows: end of first stanza, Psalm 148:1-6; Psalm 19:1-3; Psalm 8:3-4a; after second and third stanzas, Psalm 148:7a, 8; Psalm 147:7-9; 16-18; Psalm 24:1a; after fourth stanza, Psalm 148:9, 10; after fifth stanza, Psalm 148:11-13.)

LEADER: Some of the psalmists wrote prayers.

Here is one that will help us become ready for our prayer this morning.

CALL TO PRAYER: Psalm 51:10; Psalm 27:11a, 14

PRAYER:

O God, our Father, we thank thee for these hymn writers of Bible times. We thank thee for those people who in the past, listening to these psalms, have kept the beauty of the thoughts and words that we might have them today. We thank thee for those who, reading the Psalms, have written other hymns. Help us to see thee in the beauties of thy world as these writers have and to sing praises to thee. Amen.

RESPONSE: "Let the Words of My Mouth" (Psalm 19:14)

LEADER:

Some hymns help us to think of the way

of love which Jesus taught. The hymn, "I Would Be True" was written by a young American while on a trip to Japan. He sent it to his mother in Connecticut. Later, Mr. Walter, the author, was a missionary to India. He died when he was still a young man but he is remembered by a poem which has become a much loved hymn.

HYMN: "I Would Be True"

OFFERTORY SERVICE:

Sentence: "All things come of thee, O Lord, and of thine own give me unto thee."

Dedication: "All That We Have Is Thine Alone"

LEADER: People of other races have given us some lovely hymns. The Negro spirituals are particularly beautiful in word and music. Let us close our worship this morning with one of the loveliest,

HYMN: "Lord, I Want to Be a Christian"

June 10

THEME: *Through Sculpture and Pictures*

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP:

All that's good, and great, and true,
All that is and is to be,
Be it old or be it new,
Comes, O Father, comes from thee.

—GODFREY THRING

HYMN: "For Man's Unceasing Quest for God"

LEADER:

BUILDINGS, CARVINGS AND PAINTINGS
PRAISE GOD

Men have used their skill and knowledge in many different ways to sing of God's wondrous works. Last week we thought of psalms and hymns. Today we think of those who have been carvers in stone and painters of pictures. (Slide PCC No. 63, *Canterbury Cathedral*) Here is a great cathedral in England. The people's houses and stores were small but they worked hard to build beautiful churches. Often it took so long that a man would grow old and die before it was finished. Sometimes even his son and his grandson would not see it finished. This kind of architecture is called Gothic. Notice the great tower and the smaller spires on all sides. Everywhere you look you look upward. The builders did that on purpose, because looking up reminds us of God. The walls do not need to be solid, but have great, wide spaces for windows, and those windows were made by other men who also sang God's praises but did it in stained glass.

(Slide PCC No. 68, *Window, Chartres Cathedral*) This stained glass window is "Our Lady of the Beautiful Window" and is one of the loveliest ones. "Our Lady" means Mary, the mother of Jesus. She is holding the Child Jesus on her knee. Just this part was once part of a larger window which was lost in a fire. This was saved. Several hundred years later another workman in stained glass made the little angel figures with candles and incense who are pictured in the panels around the edge. No one knows who these two men were. All they wanted was to tell the story of Mary and Jesus, with the angels singing praises. If we could see the part of the window below Mary, we would see pictures in the glass of some of the scenes from Jesus' life. Many of our churches in the United States have stained glass windows and always they tell of the glory of God and sing his praises.

(Slide PCC No. 62, *Cathedral Portal*)

There were also men who were carvers of stone, sculptors, who told the story of Jesus. Here on either side of the entrance we can see some of these stone figures. Notice that there are six on either side,

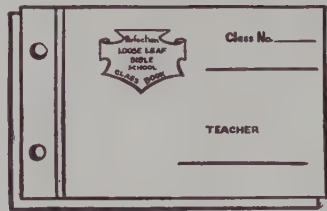
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twelve in all. Who would you think these twelve figures might represent? (The disciples.) Always the walls of a cathedral were filled with statues of Old Testament heroes and men who had worked to carry on the story of Jesus. Notice above the doorway the figure of Mary and Jesus. You will wonder at the bird in the upper right hand corner. It is a peacock. Why a peacock? The men who built in this time came to feel that the peacock stood for life after death, immortality. It suggests to those who know, that Jesus still lives. The figure of the lamb was put in because men think of Jesus as the Good Shepherd. The horse or colt probably suggests the first Palm Sunday. So here we have the story of Jesus' life. People of these times did not read or write. They could only tell the story of Jesus in carved stone or stained glass or pictures.

(Slide Cc482, Zimmerman, "Christ and the Fishermen") Here is a picture which is familiar. Jesus has been walking by the Sea of Galilee. He has met an old fisherman mending his nets. Two other men have joined them and another is coming from a boat. Look at the faces of the two younger men. What are they thinking about what Jesus is saying? (They like it. They believe it.) What does the old man think? (He wishes it were true but it sounds too good. He wants to ask questions.) Look at Jesus. He touches the old man's arm. He is very patient and will take time to explain. His face is kind. All his attention is given to the net mender. What do you think he is telling them? (That God loves all people; that all he asks is trust and love; that the best way to show that is by forgiving those who do wrong and by loving one's neighbors.)

(Slide, Ha 279, Wood, "Hilltop at Nazareth") This artist has lived in Palestine. She has painted a whole set on the life of Jesus. Each one is true to the landscape of the Holy Land. The town of Nazareth was at the foot of a high hill. Though the Bible does not tell us much about Jesus as a boy we can imagine that he often climbed the hill to look out over the country. It was a very fertile valley. Notice the

grass and the flowers. The colors remind us of what Jesus said of the lilies: "King Solomon in all his glory was not arrayed like one of these." What would you say Jesus was thinking, even though you cannot see his face? Let's sing the hymn, "This Is My Father's World" and think of the joy we know when we stand on a hilltop and think of God and his world.

HYMN: "This Is My Father's World"

LEADER:

(Slide, CC494, Curr, "Follow Me") Sometimes an artist wants to paint one of Jesus' teachings. He has to think of how he can tell in a picture what Jesus said in words. Think for a moment. Which of Jesus' teachings is this picture? ("Go ye into all the world"; "The Good Samaritan.") Jesus taught men to say, "Our Father." He wanted all men to know that God's love was not just for Jews, or Romans, Englishmen or Americans or Chinese. It was also for Samaritans, for our enemies, for Germans, and Japanese. The artist says that with this picture. Notice the outdoor look of Jesus, the muscles in his arms, the bronzed tan on his face. Notice his smile. He likes boys and girls. In the distance are the smoke stacks of a city. Jesus and his friends are going there. Somehow we know that that city will be different when Jesus and the children have been there for a while. The city will become more friendly.

(Slide, PCC 149, Chinese Madonna) If you painted a picture of Jesus you would make him an American; when a Chinese paints, he makes him a Chinese. Here is a Madonna painted by a Chinese artist. Jesus' life and story belong to all men. No race or nation can claim him for theirs alone. It is wonderful to think that he belongs to all of us, Chinese, Englishmen, Germans, Americans and Japanese. As we think of these people all over the world let us sing the spiritual written by a Negro Christian.

HYMN: "Lord, I Want to Be a Christian"

OFFERTORY SERVICE: (as on preceding Sundays)

June 17

THEME: *Through Poetry and Stories*

PRELUDE: "Largo," from Handel's *Xerxes*

CALL TO WORSHIP:

There is music in the swaying of the trees,
There is music in the dancing of the leaves,
Ah, all the world has music in it,
But there are very few to sing it.

—HARRIET CANNON (age 8)¹

LEADER:

Our call to worship was written by a girl eight years old. She felt the music of God's world and wrote her feelings into words. Even though "there are very few to sing it" there are many who feel it and who like to read what others sing. Here is what someone says about God.

POEM:

WINDS

I have not seen the wind
But I have seen a rose
Burst into crimson rapture
When a south wind blows.

I have not seen the wind
But when the sun-kissed air
Is full of flying leaves, like birds,
I know a wind is there.

I have not seen the wind,
But this, I know, must be:
When waves, like horses, leap and run,
A wind is on the sea.

I have not seen God's face
But I have seen a clod

¹ From *Singing Youth*, by Mabel Mountsier, published by Harper & Brothers.

Become a reaching soul, because
It felt the breath of God.

—MINNIE CASE HOPKINS²

LEADER:

Here is a poem about night and the stars. Close your eyes as I read it and see if you can see, as the poem says, "a heaven full of stars"; some of them white, blue, red, and the yellow of a topaz which ladies sometimes wear in a ring. You can almost smell the pine trees around you.

STARS

Alone in the night
On a dark hill
With pines around me
Spicy and still,
And a heaven full of stars
Over my head,
White and topaz
And misty red;
Myriads with beating
Hearts of fire
That aeons
Cannot vex or tire;
Up the dome of heaven
Like a great hill,
I watch them marching
Stately and still,
And I know that I
Am honored to be
Witness
Of so much majesty.

—SARA TEASDALE³

What a beautiful, wonderful world God has given us! Here is a poem about spring which we can all read. (Have words on blackboard or copies made. Groups may be divided; boys and girls and a mixed group, or arbitrarily by rows or aisles. If the leader has done any work in choric reading, use light, medium, and dark voices. First read the poem aloud yourself so the children will catch the beauty of expression and rhythm.)

POEM: (done by group)

A SPRING LILT

All Through the silver mist
Of the blossom spray
Trill the orioles; list
To their joyous lay!
G-1 "What in all the world,
In all the world," they say,
"Is half so sweet, so sweet,
Is half so sweet as May?"
G-2 "June! June! June!"
Low croon
The brown bees in the clover,
G-3 "Sweet! Sweet! Sweet!"
Repeat the robins, nested over.

—Author Unknown⁴

LEADER:

Jesus loved and told stories. We call them parables. The Good Samaritan and the story of the Prodigal Son are two of Jesus' stories. There are other stories which tell of love and helpfulness among men. They, too, remind us of God and Jesus "who went about doing good." Here is a story of a man who loved music, was a great organist, and has spent his life helping the people of Africa.

STORY: "A Zinc-Lined Piano," the story of Albert Schweitzer, found in *Greatness Passing By* by Hulda Niebuhr. Published by Scribners, New York.

² Used by permission of *Good Housekeeping*.

³ From Sara Teasdale, *Flame and Shadow*. By permission of The Macmillan Company, publishers.

⁴ From Mildred Jones Keefe, *Choric Interludes*. Published by Expression Company, Boston, Mass. Used by permission of editor.

LEADER: Prayers are often written as poems.
 Let us join in this one. (Have copies
 available on same sheet as poem above, if
 possible.)
 O God, our Father, give me clean hands,
 clean words, clean thoughts;
 Help me to stand for the hard right against
 the easy wrong;
 Save me from habits that harm;
 Teach me to work as hard and play as fair in
 thy sight alone as if all the world saw;
 Forgive me when I am unkind; and help me
 to forgive others who are unkind to me;
 Keep me ready to help others at some cost
 to myself;
 Send me some chances to do a little good
 every day, and to grow more like Christ.
 Amen.

—WILLIAM DEWITT HYDE⁵
 OFFERTORY SERVICE: (as on preceding Sun-
 days)

LEADER:
 Some of the loveliest poems are written
 about Jesus. Listen to this one which is part
 of a longer poem telling the whole story of
 Jesus' life. This part tells of him as a boy
 about your age.
 POEM:

LIKE OTHER BOYS

He was a boy like other boys,
 And played and sported with the rest;
 He had his troubles and his joys,
 And strove for mastery with the best.
 He was a very boy, and had
 His little faults—like other boys;
 But he was always gay and glad,
 And eager in his small employes.
 With all the rest he went to school,
 But gave his lessons more concern,
 And school to him was never dull,
 He had so keen a wish to learn.

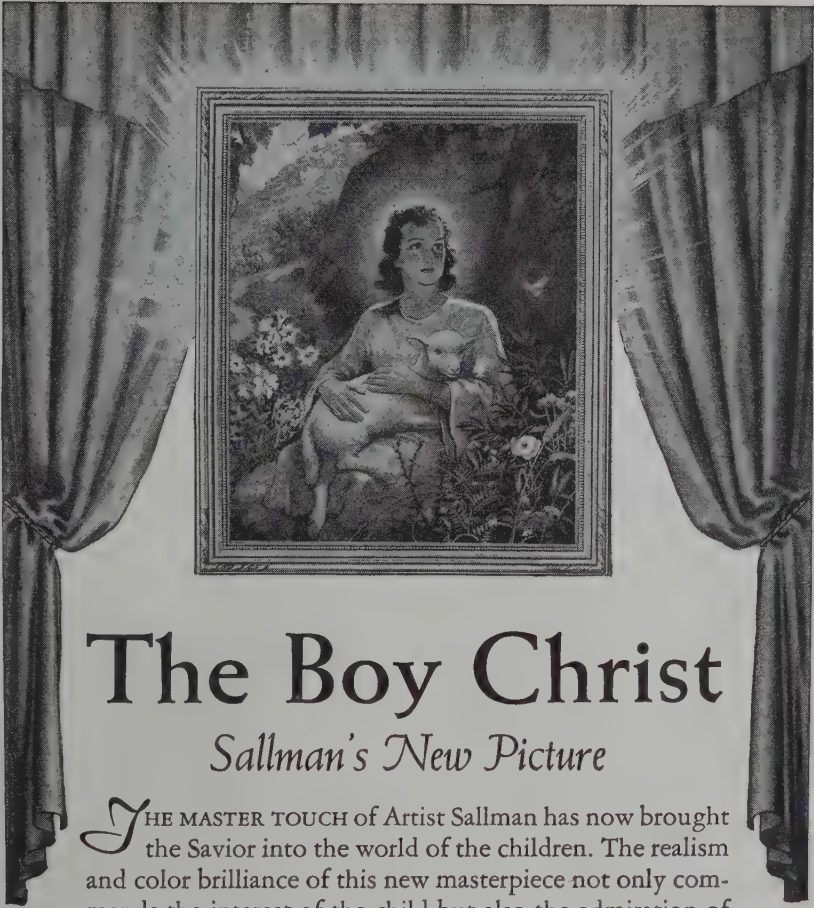
.....
 He was a boy—like you—and you,—
 As full of jokes, as full of fun,
 But always he was bravely true,
 And did no wrong to anyone.
 —JOHN OXENHAM⁶
 HYMN: "O Master of the Loving Heart"

June 24

THEME: *Through the Music of Instruments*
 PRELUDE: "Pastoral Symphony" from *The
 Messiah*, by Handel
 CALL TO WORSHIP: (Same as for June 17)
 HYMN: "Joyful, Joyful, We Adore Thee."
 The music of this hymn is by one of the
 greatest music writers of all time, Beetho-
 ven. It is a very short part of a longer piece
 called the Ninth Symphony. Great sym-
 phony orchestras play it.

LEADER:
 In addition to using psalms, hymns, or
 poetry, pictures in stone, glass, or on canvas,
 men also have learned to sing God's praises
 with musical instruments, the violin, flute,
 organ, piano. Sometimes music is written
 for one instrument, sometimes for a lot of
 them to play together—an orchestra or band.
 Our prelude this morning is part of *The
 Messiah*, the story of Jesus' life in music.
 It is the part telling about the shepherds.
 We love to listen to it at Christmas time.
 Once upon a time, many years ago in
 Italy, there lived a man named Antonio
 Stradivarius. A story is told of his play-
 mates laughing at him because he always
 whittled a piece of wood. He loved to carve
 things and one day he heard of a man who
 made violins. He took some of his wood

⁵ From *Christ and the Fine Arts*, Maus, p. 679.
 Published by Harper & Bros. New York City.
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⁶ From *Gentlemen—the King!* by John Oxen-
 ham. Pilgrim Press. Used by permission.



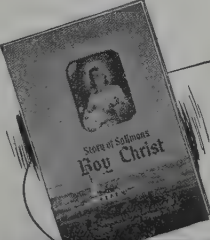
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carvings to the violin maker and asked if he could ever learn to make violins so that other people could make music in the world. The violin maker was a kind man and helped the boy. Antonio learned how fine the wood must be; how carefully every bit of work must be done. It took a long time. Everything must be as nearly perfect as possible if the music was to be beautiful. Then the teacher died. Antonio took up his work. Always each violin he tried to make better than the last. Today a violin made by Antonio Stradivarius is very valuable. Here is a poem written as if Antonio himself were speaking,

... When any master holds
Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins and made them of the best—
... And while God gives them skill
I give them instruments to play upon,
God choosing me to help him ...

... If my hand slack'd
I should rob God—since he is fullest good,
Leaving a blank instead of violins.
I say not God himself can make man's best
Without best men to help him ...
... 'Tis God gives skill,
But not without men's hands;
He could not make
Antonio Stradivari's violins
Without Antonio ...

—GEORGE ELIOT

Remembering this great violin maker, let's listen to some violin music. Here is the *Ave Maria*, "Hail Mary," Jesus' mother. How

much like Mary the music is, calm, peaceful, steady and serene!

RECORD: *Ave Maria* by Schubert. Victor No. 7103-A

LEADER:

Here is a record which reminds us of spring, summer, the birds and bees and flowers. Listen to the deep steady buzz of the bumble bee as he burrows deep into a flower, then the high, quick buzz as he hurries to another. It reminds us of the wonders and beauty of God's world.

RECORD: *Flight of the Bumble Bee*. Columbia No. 17352-D

LEADER:

Can't you imagine yourself right out in a garden?

There is an interesting legend of how men learned to play musical instruments together, as an orchestra.

STORY: "Palace Built by Music" found in *Why the Chimes Rang* by Raymond Macdonald Alden. Published by Bobbs-Merrill Co., Indianapolis, Ind.

LEADER:

And here is the music of a great orchestra. See if you can hear the violins, the flutes, the deep bass of the cellos. How many different instruments do you think are playing?

RECORD: Part of the *Nutcracker's Suite*. Victor No. 16671-B

CONVERSATION ON INSTRUMENTS HEARD

PRAYER

OFFERTORY SERVICE: (same as preceding Sundays)

chaos the modern boy and girl needs the same confidence and awe.

Parts of these programs have been used to form the meditation on page 3 of this issue, and reference is made to material which may be found there.

June 3

THEME FOR THE DAY: *God Speaks Through the Stars.*

WORSHIP CENTER:

Select some picture which has a particularly lovely night sky. It is possible to use one of the pictures showing the Wise Men on their journey to Bethlehem as this story is used as an illustration in the service. Light this picture with a single candle and have the open Bible before it.

PRELUDE: "Evening Star" from Tannhauser or "The Spacious Firmament On High" arranged from Haydn

CALL TO WORSHIP: "O Lord, our Lord," etc., first quoted selection, section one, page 3 of this issue.

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee" stanzas 1, 2, 4

INTRODUCTION:

(Begin with first paragraph under section, "God speaks through the stars," page 3; then continue:)

Primitive man had his theories about this strange universe above him. He saw it as a bowl-shaped covering for the earth. Tiny holes let the water down from the sea above this bowl and made the rain or snow. Light pierced through these openings at night and formed the stars. The moon and the sun were chariots driven by heavenly people. As we read mythology we find these and many other stories about the sky. Names of the constellations reflect man's thinking and his attempts to explain the wonderful night illumination.

The Hebrew people looked up at the dark, velvety sky and the brilliant desert stars; they knew the stories of neighboring countries, but as they looked up they said reverently, "God made this." They could not worship the sun and the moon; they worshipped the Creator of these great lights.

Slowly scientific knowledge about the stars came to man and by the time of Jesus there were astronomers as well as astrologers. One of the loveliest star stories is the story of the wise men from the East who had a prediction that with the coming of a new star a king would be born. This was to be a king who would really rule righteously. To them, that longed-for star meant assurance of God's care for man. It would usher in a new day. Their hopes and the journey they made to find this baby king should mean more to us than a tale to be told at Christmas. They saw God in the heavens.

We know much more about the sky and the worlds which are whirling beyond the earth. We understand the wonders of reflected light and figure the great distances the gleam from a star has traveled before it comes to us. Somewhat this often blurs our realization of God, the wonderful Planner and Creator. As we understand the laws we forget the originator of these laws.

This morning we are going to join with the Psalmist in a song of praise which he sang to God. Let us imagine that we are looking up into the Judean night. This song was planned to be sung by two groups: one gave the thought, the other the refrain. Since we do not have the melody we will use it as a litany. I have asked _____ to give the thought of praise and the whole department will respond with the refrain, "For his mercy endureth forever."

OLD TESTAMENT LITANY:

Leader: O give thanks unto the Lord; for he is good:

Department: *For his mercy endureth forever. (And so after each statement)*

To him who alone doeth great wonders;

To him that by wisdom made the heavens;

To him that stretcheth out the earth above the waters;

O give thanks unto the God of gods:

O give thanks unto the Lord of lords:

To him that made great lights;

The sun to rule by day; the moon and the stars by night.

Amen. (Psalm 136:1-9)

DOXOLOGY

JUNIOR HIGH CHOIR: "God of the Dew"¹ or "God of the Earth, the Sky, the Sea"²

OFFERING: With prayer response, "We Give Thee But Thine Own"

DISMISSAL TO CLASSES to, "Lord, Thy Glory Fills the Heavens"

June 10

THEME FOR THE DAY: *God Speaks Through Growing Plants and Animals*

WORSHIP CENTER: Place a bouquet of garden or wild flowers on the table and before this a Bible open to Psalm 104.

SONG PERIOD: Have the committee select appropriate hymns for this period. "For the Beauty of the Earth," "Let Us with a Glad Mind," and other nature hymns of praise are appropriate.

SCRIPTURE PRAISE:

(Use the first part of the section, "God

¹ *Singing Pathways*, Dickie, Powell and White, Cincinnati, Ohio.

² *Hymnal for American Youth or New Hymnal for American Youth*, Appleton Century Company. Also probably in other hymnals.

Intermediate Department

By Ruth Bernice Mead*

THEME FOR JUNE: *Hearing God Speak Through Nature*

For the Leader

The warm days of early summer, the emphasis on Victory Gardens, and the prospect of vacation time with its freedom to enjoy the out-of-doors, all turn the mind of the junior high student towards nature and its significance. In school he is beginning to understand more clearly the processes of life, and science is opening up this world to his imagination. But the school does not teach the student of the great source of this life which teems on every side. Only in the church and the church school does the growing boy or girl get an understanding of the message which nature bears.

These services have been planned with the hope that through the resources of nature, illumined Scripture and song, the pupil will glimpse the greatness of God's works and also the eternal nearness of God to each part of this, his universe. Understanding the greatness of the universe without knowing the greatness of God who is personally near to each person in that universe confuses the growing youth. The combination of awe and trust which the Psalmist felt as he looked on the green clad hills or tossed on the lake in a storm, drew him very near to his Creator. In these days of uncertainty and

*Director of Student Personnel, Presbyterian College of Christian Education, Chicago, Illinois.

speaks through growing plants and animals." on page 3. To the first biblical quotation add Psalm 104:1-3 and Psalm 104:25-28. To the second, on the bird, add Matthew 10: 29-31.)

LEADER:

Here on our worship center we have an example of the love of God in these beautiful flowers. Someone had to help by sowing the tiny seeds, but if we were out in the countryside or woods we would find God's gardens of wild flowers. God still speaks to us through the lives of plants and animals as the birds help to spread the seeds, the bees pollinate the flowers, and the rabbits find shelter in the underbrush.

SHORT TOPICS: (Have pupils speak on these topics:)

1. Nature wonders we know that the Hebrews did not know.
2. How God speaks to us through nature today.
3. My favorite Bible passage about God in nature.

PRAYER OF THANKSGIVING: Have this planned by the worship committee if possible. If not, plan with some teacher to express the thoughts of the period. This should be the culmination of the praise of God for his word through nature.

JUNIOR HIGH CHOIR: "All the Year Around"¹ or other suitable selection.

OFFERING PRAYER by a pupil, and the Doxology.

RECESSIONAL: "Joyful, Joyful, We Adore Thee"

June 17

THEME FOR THE DAY: *God Speaks Through the Waters*

WORSHIP CENTER: Select two pictures of bodies of water, one in storm and one in calm. If possible, have these without any boats or evidences of man's life. Place in front of these pictures the Bible, open at Psalm 104.

PRELUDE: "Jesus Saviour, Pilot Me," or "Rocked in the Cradle of the Deep"

CALL TO WORSHIP:

The Lord reigneth; let the earth rejoice;
Let the multitude of the isles be glad thereof.

—Psalm 97:1

SONG PERIOD: Stanzas of one or two of the favorite nature hymns used in the previous services. Introduce the thought of the sea by singing "There's a Wideness in God's Mercy" or "The Ships Glide In at the Harbor's Mouth." If the boys and girls are not familiar with "God of the Earth, the Sky, the Sea," begin learning it. The song sums up the thought of the series of services.

PRAYER: Have a prayer of praise for God's care revealed in nature planned by the worship committee, or a period of silent personal prayer with topics suggested softly by the leader. For response use the first stanza of "For the Beauty of the Earth."

INTRODUCTION TO SCRIPTURE PASSAGES:

(Use the first paragraph of the section "God speaks through the waters," on page 3. Then continue:)

Today as we read of the great storms which threaten our fleets, particularly in the Pacific and the North Atlantic, we share

some of the sense of danger which the man who wrote this poem felt. (Read Psalm 107:21-31.)

Let us put with this poem a story of the disciples in a storm on the Lake of Galilee. (Have Mark 4:37-40 read.)

Jesus' followers were sure that he had some mysterious power when he could influence a storm. They spoke with fright among themselves. (Read Mark 4:41.)

Can any of you tell of instances in this present war when someone faced the wideness of a dangerous ocean and found God's help and care? (Give time for two or three illustrations. If it is necessary, have pupils prepared to tell of Rickenbacker and other service men who have had this experience.)

Many people have thought of life with its unknown difficulties ahead as a sea. A favorite hymn which expresses this feeling is "Jesus calls us o'er the tumult of our life's

wild restless sea." Think of the words of the first stanza as the pianist plays this for us, then let us sing the first two stanzas.

HYMN: "Jesus Calls Us"

JUNIOR HIGH CHOIR: "Grander than Ocean's Story"²

OFFERING: Prayer by a teacher with Doxology as a response.

DISMISSAL TO CLASSES to medley of nature hymn tunes.

June 24

THEME FOR THE DAY: *Jesus Saw God in Nature*

WORSHIP CENTER:

If possible, have a vase of garden lilies in the center with white or green candles on either side and the New Testament open to Matthew 6:29, before the lilies. If lilies are

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not in bloom, use other flowers. Try to make the worship committee responsible for finding some church family which will enjoy giving the flowers. These should not be florist-shop flowers but ones raised by some friend or member of the group.

PRELUDE: "Fairest Lord Jesus," or "Flower Song," by Lange

CALL TO WORSHIP:

Lo, the winter is past, the rain is over and gone;

The flowers appear on the earth;
The time of the singing of birds is come
And the voice of the turtle dove is heard in the land.

Song of Solomon 2:11-12

SONG PERIOD:

Stanzas selected from nature hymns chosen in previous services. Close the period with the first two stanzas of "This is My Father's World."

PRAYER:

We are going to use a litany again this morning. It is similar to the Old Testament litany we used two Sundays ago. I have given to each of you a slip of paper on which is written our response, "For all the evidences of thy love which we see about us in this world, we give thee thanks, O Father." When I pause at the end of each sentence of thanksgiving, will you give this response.

LITANY:

Leader: For the beauty of each day, the brightness of the summer sun, the cool rain, and calm nights;

Response: For all the evidences of thy love which we see about us in this world, we give thee thanks, O Father.

Leader: For all four seasons and particularly for the summer time which we now enjoy; for crisp fall, cold winter and welcome spring;

Response: (As before)

Leader: For the miracle of tiny leaves folded in a seed, for our own gardens and

the wild gardens planted by the winds and birds;

Response

Leader: For thy power displayed in the sea and all the good that comes to us over thy great waters and from out thy waters;

Response

Leader: Enlighten our minds that we may understand all the marvelous laws of thy great universe; open our eyes to see its beauty; and give us reverent hearts to appreciate the great creative plan. May we never forget that thou art the Creator.

Response

INTRODUCTION TO THEME FOR THE DAY

(Use the section "Jesus saw God in nature," on page 3, with the following additions:)

(After the first paragraph and Bible passage:) He knew the signs of a change in weather in the clouds. (Read Matthew 16:2,3a)

(After sentence on fishermen:) He proved that he knew more of fish life than they did when, early one morning after the men had fished in vain all night, he directed them to a large school of fish and they found a good haul.

(As next to last paragraph:) In those last hard days when the people were turning against him, he looked down from the hill road to Bethany and said softly to Jerusalem in the distance, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." In such a simple phrase he showed all his love for these hard-hearted people.

HYMN: "This Is My Father's World," stanzas 1,2

JUNIOR HIGH CHOIR; "How Strong and Sweet My Father's Care"

OFFERING: Moment of silent dedication of the offering, and the Doxology

RECESSIONAL: Melody of "This Is My Father's World"

Who will live to slay the false?

Who will die to prove the true?

Who will claim the earth for God?

Who will build the world anew?

THOMAS CURTIS CLARK¹

SCRIPTURE:

From a nation in the making whose greatness is chronicled in our Bible come these words: "How long go ye limping between two sides? if Jehovah be God, follow him; but if Baal, then follow him." "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life, and the length of thy days." "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not, to observe thy commandments. The cords of the wicked have wrapped me round; but I have not forgotten thy law. At midnight I will rise to give thanks unto thee because of thy righteous ordinances. I am a companion of all them that fear thee, and of them that observe thy precepts. The earth, O Jehovah, is full of thy lovingkindness: Teach me thy statutes."²

READING:

WINDOWS OF THE SOUL

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth
itself,

And high as heaven . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-
crowned heights;

And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the
whole.

From "Progress" ELLA WHEELER WILCOX³
LEADER:

JESUS CHRIST—AND WE

Christ has no hands but our hands

To do his work today;

He has no feet but our feet

To lead men in his way;

He has no tongue but our tongues

To tell men how he died;

He has no help but our help

To bring them to his side.

ANNIE JOHNSON FLINT⁴

HYMN: "Christ of the Upward Way"

PRAYER

June 10

THEME: *The Sin of Contentment*

To the Leader: If possible, get a copy of *Religious Resources for Personal Living and Social Action* by Kirby Page (Farrar & Rinehart, 1939; now out of print) for additional materials to use in this session. This is a book of worship materials, four recurring sections of which are particularly appropriate for this service: "The Ideal," "The Actual," "Concern," and "Proceed Resolutely."

¹ From *Poems for Life*, Willett, Clark & Company. Used by permission.

² 1 Kings 18:21, Deut. 30:19-20, Psalm 119:59-64 *The American Standard Version.*

³ In *Quotable Poems*, Willett, Clark & Company Publishers. Used by permission.

Senior and Young People's Departments

By Percy E. Kohl*

THEME FOR JUNE: *Commencement*

To the Leader

School will soon be out for the summer. June is the month of commencement exercises and graduations. Many will leave the classroom for the army barracks. Many will leave the classroom for the army barracks. Many more will find their places in civilian life, some just for the summer months, others with formal education complete.

Life, if it is to be abundant, must be a continually growing thing. There are choices to be made. The services this month are planned that emphasis may be made upon these choices.

June 3

THEME: *When Life Demands a Choice*

CALL TO WORSHIP:

Come into the circle of truth and righteousness.

Come into the brotherhood of love and justice.
Let us choose this day whom we shall serve.

* Secretary-Director, Alabama Area, Disciples of Christ, Birmingham, Alabama.

Let holiness and mercy pass through us
And truth be the law of our heart and lips.

HYMN: "Worship the Lord in the Beauty of Holiness"

LEADER:

Today is a day that demands great choices. The decisions we make are of tremendous significance. The United Nations will win the war but it has yet to be determined that we will win the peace. For the first time in western civilization Christianity is being successfully challenged though western civilization cannot long survive without a firm foundation of Christian faith. Here are some of the choices before us.

READER:

WHO WILL BUILD THE WORLD ANEW?

Who will build the world anew?

Who will break tradition's chains?

Who will smite the power of gold?

Who will chant the spirit's gains?

War and hatred, let them go!

Caste and creed have had their day;

Pride and lust will lose their power—

Who will find the better way?

Who will preach that might is weak?

Who will teach that love is power?

Who will hail the reign of right?

This his day and this his hour!

Faithless priests and warring lords

Are as Babylon and Tyre,

Making way for prophet hosts

Shouting truth in words of fire.

HYMN: "That Cause Can Neither Be Lost
or Stayed"

LEADER'S INTRODUCTION:

The wide gulf that exists between the actual and the ideal within our world has been caused by our being too easily content. We want to live our religion with words rather than deeds. The world is too much with us and we have been awed by its complexity. It is not that we are bad but simply that the goodness of our lives is made, too often, ineffective. We have forgotten that when evil is matched by our silence and apathy we become a partner to evil. We may believe all of the best things but unless we couple with that a terrific zeal to do the right things, we are defeated. It could be said that evil came into the world when the first man said, "That is not the best I can do but it will answer." "Everybody who can be a first-rate something," as Dr. Holland used to say, "has no right to be a second-rate something; for the second-rate something is no better than a first-rate nothing." The Christian religion is a positive assertion calling us to a divine discontent with things as they are impinging us upon the present determined to be never content until "our good is better and our better best."

READER: "The Ideal" (If *Religious Resources* is available, use "The Ideal as Guide," on page 152. Otherwise, read the poem "Strong Son of God," by Alfred Tennyson, set to music in many hymnals.)

READER: "The Actual" (In *Religious Resources*, page 156, "The People, Yes," by Carl Sandberg or "The Poet in the Desert," by Wood, p. 214 and 297. Otherwise, the following:)

LINES

Up and down the city there are clothes lines,
Full of clothes,
Washed and blowing in the sun.

All around the world there are class lines,
Full of horrors,
Hidden from the light.

Some women wash and iron clothes, day in
and day out.

These women never have clean clothes.
They do not have time to wash their own
clothes.

MARGARET LORING THOMAS⁴

HYMN: "Open My Eyes, that I May See"

DISCUSSION: Areas of my community's life
that fail the ideal of God. (You will
probably want this a carefully prepared
round-table.)

READER: "Concern"

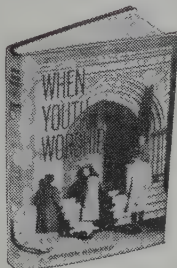
A CALL TO THE CHURCH FOR PENITENCE

Impelled by the living presence of our Lord Jesus Christ and aware of our dependence on the Holy Spirit given to us by God for our guidance and enlightenment, we are moved to consider most earnestly how we may more fully give expression to our Christian faith in the affairs of our common life.

Before God, we confess our sins as individuals and as a Church. Too often have we yielded to the lust for wealth and power and compromised the teaching of the Gospel so that it would be acceptable to the powers of the social order. Too often have we set the welfare of the institution above the fellowship of saints. Too often have we given our blessing to the brutal and selfish struggle

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for profit without criticism of the impact of that struggle on the personalities of our fellowmen; to the whole structure of the social order that exalts wealth as the greatest good, establishes the profit-motive as normal, right, and necessary, and subordinates the rights of personality to the claims of property. Too frequently have we, while professing supreme loyalty to Jesus Christ, in reality given over our consciences to the keeping of the state and shared in the excesses of an unbridled, licentious, and imperialistic nationalism. We have blessed war and lent ourselves to the spreading of lies and incitement to bitter hatred against our brothers; too often have we identified the prejudices and conduct of our nation, of our race, of our class with the teaching of Jesus. For these our sins we do implore forgiveness—forgiveness of our fellow men and of our God. We pray God for a truly penitent spirit and true repentance.

In the presence of God, we do put from us all loyalties that are not compatible with loyalty to our Lord which we confess anew.

THE JOINT COMMISSION ON CHRISTIAN SOCIAL ACTION. Submitted to the General Synod of the Evangelical and Reformed Church.

READER: "Proceed Resolutely" (In *Religious Resources*, use "The Agony of God," by Harkness, page 252. Otherwise have soloist sing the hymn "O Love that Will Not Let Me Go," by George Matheson.)

HYMN: "Give of Your Best to the Master"

SCRIPTURE: Luke 18:9-14; 1 John 1:8-10

PRAYER

June 17

THEME: *A Design for Living*

PRELUDE

10

THE Challenge OF THE Church

by Randolph C. Miller

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CALL TO WORSHIP: Matthew 5:3-12

HYMN: "How Firm a Foundation"

LEADER:

Christians are awakening to the realization that their life in Christ consists of more than an intellectual acceptance of him as a personal Saviour. Political and economic thought is surely driving us to the place where we must manifest in our lives a Christian alternative to a world of evil. Consistently we are being thrown back to a validation of the Kingdom of God as the norm for men's life the world around. At every turn we are meeting social pressure that demands that we make the Kingdom of God something more than an intangible ideal. The insistence is that we make it work in the lives of men and women today.

There is a design for living. Test it! Does

⁴ In *The Crisis*.

FREEDOM FIRST!

As victory and peace draw nearer, post war plans become more important and more definite.

A prior requisite to most else that matters in America is freedom—it must be vouched safe first.

Unless the democratic process, constitutional government, free pulpit, free press, free enterprise, free assembly and free speech become a popular and first demand, they will be lost.

It is the duty of clergymen of all denominations to proclaim a gospel of Freedom First. Jesus did. He insisted upon the sovereignty of individual souls under God.

Government paternalism leads inevitably to government domination. The further stateism develops the harder it is to resist. *Now* is the time to proclaim devotion to the American, Christian way of life and *now* is therefore the time to thwart trends toward a European pattern of state domination.

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murder square with your idea of what is right? Would you care to live in a world where dishonesty is the law of life? Would you make a hero of the thief and cast into prison him who refrained from robbery? Is the glutton and the intemperate better than he who disciplines his appetites? There is a sternness about the moral law of life that is matched only by the integrity of the universe. He who violates either is doomed even as it is written, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

READER: "The Seekers," John Masefield⁵
ANTIPHONAL READING: (Two persons or two groups)

THE CHARACTER OF THE KINGDOM

After this manner therefore pray ye: Our Father who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.

Whereunto shall we liken the kingdom of heaven?

The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

How does the kingdom grow?

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

Who shall enter into the kingdom of heaven?

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

What is the cost of entering the kingdom?

The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it.

When cometh the kingdom of God?

The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, lo, there!

For lo, the kingdom of God is within you.

HYMN: "Where Cross the Crowded Ways of Life"

READER: "The Valley of Decision," John Oxenham⁶

PRAYER: The Lord's Prayer in unison

HYMN: "Lord, We Come with Hearts Aflame"

June 24

THEME: *Stopping Short of God*

Implicit in every session this month has been the concept that life that stops short of God fails to find life abundant. Materialism leads to despair. Humanism leads to cynicism.

PRELUDE

CALL TO WORSHIP:

O thou who hast been our dwelling place through all generations,

We lift our hearts to thee.

O thou who dost dwell with the Father from eternity, and who, though thou wert rich, yet for our sakes became poor,

We lift our hearts unto thee.

O thou for whom there was no room in the inn and whose first earthly home was a stable,

⁵ *The World's Great Religious Poetry*, Hill p. 66.

⁶ *Poems for Life*, Clark p. 245.

We open our hearts to thee for a dwelling place.

O thou, who during thy earthly ministry had no home of thine own in which to rest,
We open our hearts to thee.

O thou, who dost stand at the door and knock,

We bid thee enter into our hearts today.

Descend, we pray, make thy dwelling place within our hearts.

In remembrance of all thy mercies each of us would say:

(Unison reading of Psalm 103:1-5)

HYMN: "God of Our Fathers, the Strength of Our People"

LEADER:

America, in common with the rest of the world, has allowed secularism to divorce it from God. We are greatly concerned about how to make a living but all too little troubled about the quality of life. We have applied an astounding intelligence toward the development of techniques that compound production, but have failed to mould men with characters strong enough to handle aright the power placed at their disposal. We have stopped short of God only to find the world capable of feeding every hungry mouth left starving; able to eradicate most of human pain yet surrounded by the greatest mass suffering in history; possessing the machinery to build an universal brotherhood of man yet fighting in the midst of global hatred. America will sell itself short if it continues to mould generations who claim a belief in goodness but discount God the author of goodness; who cling to truth but refuse to accept Him who is the essence of truth. We cannot hope to long endure as a nation if we allow the faith that made us great to be destroyed.

READER:

BEYOND ELECTRONS

They who once probed and doubted now believe

The men of Science, for they humbly learn
There is a Will that guides the atom's course;
A Power that directs what they discern
In light and air, in star and wave and sod;
Beyond electrons they discover—God!

From research they derive a new faith that
Sustains foundations of our ancient creeds;
They grope through matter toward an utmost

Light

And find a living God behind His deeds.

ADELAIDE P. LOVE³

HYMN: "God of Our Youth"

READER:

"There is no use saying that we have a right to believe in our own moral autonomy, if we are under the impression that modern science has demonstrated that the universe is a mechanism. There is no use saying that our thoughts make our life, if our thoughts are nothing but chemical changes in brain-cells, and if these changes are beyond our control. . . . I believe in a personal God; a power, operating at the center of this universe, which creates, maintains, and comprehends my personality, and all other personalities, those which were, and those which are, and those which have yet to be; a power which causes my being—otherwise it would not be; which sustains my being—otherwise it would cease; which understands my being—otherwise I should not conform to my pattern, but would become a chaos."

UPTON SINCLAIR⁷

HYMN: "My God, I Thank Thee"

PRAYER

⁷ *From What God Means to Me*, pp. 15, 7 Farrar & Rinehart, Publishers.

New Books

The New Education and Religion

By J. Paul Williams. New York 17, Association Press, 1945. 198 p. \$2.50.

This is another in a series of books which show the present-day concern over the teaching of religion in America. It will be especially valuable as orientation for those not well informed about the issues at stake.

With the realization that education largely determines cultural patterns, growing out of what we have witnessed in Europe, we are now carefully examining our educational heritage and our present system of education. The struggle for control of education is on. The future of democracy depends upon the outcome, says Mr. Williams, and especially upon our recognition of the fact that a faith which can sustain democracy is essentially religious in nature.

Following a brief historical sketch of the relation of religious education to public education in America, and of the elimination of religious teaching from the public schools, because of sectarian differences, the author reviews the present provisions for religious education in America, finding them seriously inadequate. A brief survey of traditional religious education in other nations serves as a background for an excellent chapter on "Some Essentials of Effective Method in Religious Education," and for a fairly objective examination of possible solutions. These possible solutions are (1) the present largely voluntary support of religious education, with the improved use of the familiar traditional means; (2) a vast extension of the weekday religious education; (3) a system of parochial schools supported by the state; (4) the teaching of commonly held religious convictions in the public schools; (5) the employment of trained teachers of religion of various faiths to teach religion in the public schools; (6) the teaching of the knowledge of the religions—facts of history, Biblical literature, etc.—in the public school curriculum; (7) the teaching of democracy as essentially religious in character. The discussion of these proposals is perhaps the most rewarding part of the book so far as indicating the complexity of our national problem is concerned.

The author believes that we must have a new education if democracy is to endure and that religion is its most essential element. He believes that the solution must meet four basic standards: (1) the division between church and state must not be compromised; (2) no one social agency must be expected to carry the whole burden; (3) the demands of a realistic educational psychology must be met; (4) the temptation to be overawed by the inertia of long-established institutions must be resisted. He proposes that the Sunday school be extended and vastly improved; that the churches greatly increase their efforts to reenlist the home for religious education; that parochial schools be maintained and strengthened but not greatly extended, since they would then be a threat to the public school system which is necessary to our democracy; that the weekday and vacation schools be improved and extended.

But these are not enough. We must use

all the skill and resources of the public schools, first, to teach the facts of the religions, and second, to teach democracy as religion. Mr. Williams believes that the essence of this "democracy as religion" is to be found in the principles underlying the Bill of Rights and in basic ethical imperatives: truthfulness, respect for property, regard for the welfare of others, etc. He suggests that the Educational Policies Commission in the book "The Education of Free Men in American Democracy," has given a fine presentation of the articles of the democratic faith.

If one believes that the finest flower of the Christian religion is democracy, and that religion can be at its best only in a society of free men, this appeal for the teaching of religion and the teaching of democracy as religion as complementary to each other will prove attractive. Certainly when one places alongside the disastrous but effective teaching of Fascism and Communism as religion our confusion with regard to the values and requirements of democracy, the need for a more effective use of universal free education in behalf of the system which makes it possible should be apparent.

H. J. S.

The Power of Non-Violence.

By Richard B. Gregg. New York 25, Fellowship Publications, 1945. 253 p. \$1.50. This is a revision of the earlier book by Richard Gregg with eight of the original chapters deleted, with three new chapters added, and other revisions made to take account of the swiftly moving world in the last decade. Mr. Gregg is concerned to answer the question, "Is non-violent resistance (not non-resistance, mind you) possible and effective?" Most people would probably answer, "Yes," to the first part of the question, and "No," to the second. Mr. Gregg sounds a ringing assent to both. There are three ways to deal with wrong, according to the author: cowardly acquiescence, courageous violence, and disciplined non-violence. The second course of action is better than the first, but better than either is the third. The book is appropriately dedicated to Mohandas K. Gandhi.

G. E. K.

Paths to Better Schools. Twenty-third Yearbook.

By the Commission on Paths to Better Schools. Washington 6, American Association of School Administrators, 1945. 415 p. \$2.00.

This war has brought many strains and stresses to our schools. Many charges have been hurled against them. Tom had not been taught discipline. Dick was weak in mathematics. And Harry could not get into the Naval Air Corps because of poor teeth. All of this in some way was the fault of the schools. Here in this volume, the twenty-third yearbook of the American Association of School Administrators, a distinguished company of public school leaders survey some of the lessons the war (and earlier) years have taught. Ministers and other church people will be both embarrassed and

edified by the section in Chapter IV on *Spiritual and Ethical Values*. These school-men have some just complaints against us and our kind.

G. E. K.

Let's Think About Our Religion

By Frank and Mildred Moody Eakin. New York, The Macmillan Company, 1944. 251 p. \$2.00.

In an interesting and stimulating book these two competent and thoughtful writers have woven together two strands of material: First, reports and discussions of warm, close-up experiences of living, drawn from intimate contacts with people and their problems and with educational activities. Folks and what happens to them appear constantly in these pages.

In dealing with various aspects of the church enterprise, the writers grapple with the weak and strong points of the churches, the education of ministers, the laity, and prayer and worship. The huge Catholic priest who built a levee as well as said mass, the country pastor and his health center—these bring us into a needed awareness of the humanness of life and of religion.

The second strand appears in the sections and chapters on religious philosophy where the writers present a definite and consistent view. This comes out on the first page of the preface in the term "above-life aspect of religion." Along with the "in-life" view, these words underlie the entire discussion. "Above-life" refers to the extra-human sources of religious ideas, values, and ideals which come to us apart from our experience. The "in-life" view puts the source of our values and authority in experience, in "the common good, or 'better,' of old and new discovery" and helps "people discover and avail themselves and their world ever more fully of the spirituality which permeates life." This strong and clear assertion of the two views dominates the book, with the book committed to the "in-life" view. The implications of such a commitment are carried out vigorously.

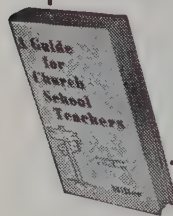
Prayer, from this book's point of view, "in its deepest meaning is communion with the good in ourselves and in the cosmic world of which we are a part—the good which men personify as God." This communion meets our special need "in proportion as it plays its part in the whole process of life building." The line of thought in the book means that "our God is a personification and he is above all else a personification of the good"; he is thought of as this "rather than as upholding the good while controlling the all." The chapter on supernaturalism is the heart of the book.

The authors have rendered a real service in pointing out the values of the "in-life" view and the weaknesses in our practice of the "above-life." As one reads, however, he feels that they have presented the two views as largely a matter of "either—or" where many would regard them on a "both—and" basis. The Protestant churches, working through the International Council, have faced this problem and in the Council document

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Christian Education Today have taken the inclusive position. This statement says that, "The ground and source of all existence is God . . . God is no mere projection of human desires. It is God who has made us; he is more than a name for our ideals." But it says also that experiences of living, growth "in knowledge, skill or capacity," belong in Christian education. "Education takes place . . . at the point where historical culture and contemporary living meet." It recognizes that along with the use of "transmitted factors" persons "add to the race's resources of knowledge, skill, and wisdom." For many of us a synthesis of the two views, taking full advantage of the values of the "in-life" presented in this book, offers a constructive solution of a problem as old as religion itself.

P. R. H.

In Spite of All

By Archer Wallace. Nashville, Abingdon-Cokesbury Press, 1945. 122 p. \$1.00.

Among Archer Wallace's ten popular biographical books for boys and girls, this is the third that deals with those who traveled a hard road to happy and successful living against obstacles of some sort: Beethoven, Cowper, Mrs. Browning, Parkman, Marie Curie, the modern courageous spirit, Katharine Butler Hathaway, and others. Much ill health and physical handicap, poverty, mental fogs and derangements are here in generous measure. But an unconquerable spirit wins out. It always does—in Archer's books—and because it does there, it has done so in the lives of many thousands of unknown young people whose careers will never be written up.

P. R. H.

The Dark Night of the Soul.

By Georgia Harkness. New York, Abingdon-Cokesbury Press, 1945. 192 p. \$1.50.

Two articles in *The Christian Century* entitled, "If I Make My Bed in Hell" and "The Practice of the Presence of God" evoked such response that they are now being presented as two of the chapters in this book.

The book is pointed to the problem of "spiritual barefiness" or "dryness" which, it is explained, is common to the best of Christian people. Illustrations from religious literature of the past and from modern life are used as a basis for defining and analyzing the elements in such experiences. Both physical and psychic causes for such depression are discussed. Theological implications are lifted up and, in the last chapter, suggestions are given for turning "mourning" into "joy."

This book should be especially helpful to pastors and counselors for understanding both their own experiences of spiritual depression and those of others.

M.L.P.

The Public Schools and Spiritual Values

By John S. Brubacher, Editor. New York. Harper & Brothers, 1944. 222 p. \$2.50.

This, the Seventh Yearbook of the John Dewey Society, is the work of eight members of this group, writing in collaboration. Of the ten chapters the first three and last four "are a minimum statement in which each

one on the Yearbook Committee finds himself in agreement." Chapter IV, "The Spiritual Values of the Secular Public School," insists that "religion, at least in its present stage of development, be made a private, not a public affair." Chapter V, "Spiritual Values and Public and Religious Education," goes in the other direction, saying, "If communities and churches will cooperate in this use of the public school (the released time plan), the school will advance measurably in gaining the confidence and full support of all elements in the community." The greater portion of the Yearbook, however, is given to pointing out the meaning of "spiritual values" and how they can be achieved.

There is no doubt that the authors of this book are determined to spread a "usage of the term spiritual," which has heretofore been largely identified with religion, to include many familiar values such as moral, ethical, aesthetic, democratic and social. In fact, "the same values have through the years been frequently discussed under the inclusive heading of 'the true, the beautiful, and the good.'"

The writers for the most part are afraid of the authoritarianism of religion, although the author of Chapter V sees as great, if not greater danger in the authoritarianism of the state. The former are thinking of the past; the latter, it seems, is aware of the present and future trends toward nationalistic educational control.

For those who wish an earnest examination of these values (whatever term is used to describe them) as demonstrated in the public school program, here is fruitful reading. There is a chapter on how values are "learned by living," two chapters giving descriptions of school and classroom practices, another on the use of aesthetics and an excellent discussion of how "school administration can make or break a school system." All the writers stand for the separation of church and state. The secularization of the public school is held to be due, not so much to denominational rivalry, as to the secularist movement in all areas of life and thought, with which we are inclined to agree.

There are several points at which religious educators might wish to raise questions. The general understanding of religion on the part of the authors is that it is supernaturalistic as opposed to naturalistic and that belief in God commits one to accepting him as an extra-mundane Being. Why the dichotomy? It would seem that some educators taking a progressive view of education, are not willing to take account of progressive movements in religious thinking.

Another point of view expressed in the book is that a particular community has the right to teach the values upon which it is generally agreed. Consistent with this principle, if a community can agree (as many are agreed) on religious teaching, should not it therefore be encouraged to do so by whatever plan may be legal and practicable?

Again, with the exception of Chapter V, the book has no answer to the problem of teaching the *whole* child, making use of the *whole* of human experience and at the same time excluding religion, which, Chapter V's author says, "constitutes man's seeking for a good that is more comprehensive than the

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social good."

One is almost at a loss to reconcile the fact that five of the eight authors have chosen to make their contribution to education by teaching in private schools and yet they say: "We . . . assert our strong belief that all the youth of all the people should be educated together in the common public school and that the combined concern of all the people should foster and support this common school."

The study as a whole boils down to a good presentation of whatsoever things are "beautiful, good and true" in a public school program which attempts to give a child his complete heritage for life, but is silent on one of life's most significant experiences.

E.L.S.

Should Prohibition Return?

By George B. Cutten. New York, Fleming H. Revell Company, 1944. 157 p. \$1.50.

Dr. Cutten goes after the liquor interests in a well-documented argument. He quotes state and federal statistics to demonstrate that the liquor interests have not reformed, that catering to youth has become their specialty, and that alcoholism is on the increase. He appeals to the churches, now outnumbered by drinking places two to one, to adopt an adequate program against the liquor traffic, and to unite in removing alcohol as a threat to the nation.

J. B. K.

A Symphony of Prayer

Compiled by Herbert Hewitt. Philadelphia,

May, 1945

The Judson Press, 1944. 247 p. \$2.50.

Believing that prayer is not "easy, natural, dilettante," but requires time, attention and discipline, Dr. Stroup has compiled prayers by 166 eminent ministers of today. In addition to the personal help which these prayers give the reader, they offer an interesting demonstration of the high quality of modern pulpit prayer. Nearly all are objective in reference, penitent in spirit, and phrased with dignity and beauty.

L. W.

Additional Books Received

*THE BIBLE SPEAKS TO OUR DAY. By George Barclay. Philadelphia, Westminster Press, 1945. 93 p. \$1.00

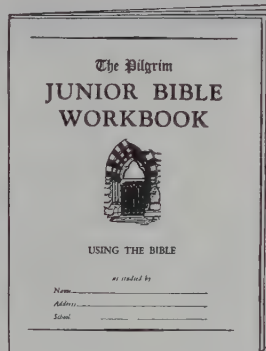
*GATES OF BEAUTY: A Book of Daily Devotions for Youth. Philadelphia, The Christian Education Press, 1945. 384 p. Quantity prices. One to five, \$.75 each.

*NATHAN, BOY OF CAPERNAUM. By Amy Morris Lillie. New York 10, E. P. Dutton and Company, 1945. 192 p. \$2.50.

OF THE IMITATION OF CHRIST TODAY. By Winifred Kirkland. New York, The MacMillan Company, 1945. 43 p. \$1.00. The late Miss Kirkland takes up the theme of Thomas à Kempis and with skill and insight applies it to conditions of today. She deals with Jesus' use of time, his joy, his love of nature and his unique gifts of imagination, prayer, fellowship with God, and understanding the age in which he lived.

SKY MATES. By Ilse Lefton Schlaitzer.

* To be reviewed.



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14 Beacon St.
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19 S. LaSalle St.
Chicago 3, Ill.

Chicago, William H. Dietz, Inc., 1944. 166 p. The love story of a nurse and doctor, with religion of the strongly personal type interwoven throughout.

SOCIAL WORK YEAR BOOK 1945. Edited by Russell H. Kurtz. New York, Russell Sage Foundation, 1945. 620 p. \$3.25. A standard year book for those interested in all phases of organized social work, running from Administration of Social Agencies to Youth Work and stopping at seventy-three other topics on the way.

THINGS IMPORTANT. By Darwin Xavier Gass. Boston, W. A. Wilde Company, 1945. 164 p. \$1.50. A discussion of the spiritual meanings in the convictions of the Christian faith. The topics cover the Cross, important beliefs including faith in God, Christ, the Holy Spirit, and prayer, with special reference to the petitions of the Lord's Prayer.

THE UNITED STATES AND THE WORLD COURT. By Frank Denna Fleming. Garden City, New York, Doubleday, Doran and Company, Inc., 1945. 206 p. \$2.00. This book shows how the United States Senate put restrictions on the World Court and how these actions were aftermaths of its treatment of the League of Nations in 1919-20. The relation of this to present dramatic world events is discussed. A salutary book to give a background of information for dinner table and pullman car arguments.

WHAT RELIGION IS AND DOES. By Horace T. Houf. New York, Harper and Brothers, 1945. 413 p. \$3.00. This is a revision of a competent and comprehensive discussion of religion for college classes. Half the book is given to religion in general and half to Hebrew-Christian religion.

What's Happening

Roy G. Ross:

With Commander Harold Stassen in His Home

THE EYES OF the world are now fixed on the United Nations Conference at San Francisco. It will undoubtedly constitute one of the most important events in the world's political history. The men who participate in it have upon their shoulders a responsibility of tremendous proportions—that of making plans whereby both we and our children after us may live in a world of peace.

In the light of these facts, we rejoice that Commander Stassen is one of those who constitute the United States' delegation to this important conference. Indeed we are pleased with the caliber of character and statesmanship that characterize the delegation as a whole. But we are particularly gratified that that delegation includes this man who has been outstanding in his Christian leadership.

Commander Stassen has held numerous important responsibilities within the work of the church. In 1941-42 he served as vice-president of the Northern Baptist Convention. For the past four years he has been president of the International Council and has assisted greatly in its work.

As General Secretary of the International Council, I recently had the privilege of visiting Commander Stassen in his home in South St. Paul, Minnesota, where we talked together for several hours regarding the work of Christian education generally and more particularly of the cooperative work of our Protestant churches which is carried on through the Council. I noted several circumstances which I believe are major factors in the unusual leadership which he has given to his state and now is giving to the entire nation.

Commander Stassen has the inspiration and strength which come from a normal Christian home. His wife shares his ideals, his faith and his devotion to the welfare of persons. Their lovely children would be a joy to any parents. In the consideration which each member of the family has for the others you see the roots of world brotherhood.

The Stassens live in a normal American community. They have not succumbed to the tendency among those who have succeeded to move their home to the type of community reserved exclusively for the privileged. They reside in the neighborhood where Mr. Stassen grew up, among middle-class people. They are not sheltered by the shrubbery, high walls and iron gates of a large estate.

Accordingly Commander Stassen has kept his touch with what the people feel and think. As an example, the day before my own visit, an elderly man had made a trip of fifteen miles by street car to deliver to the Commander in person some notes regarding his views on world order. This man had been welcomed and given respectful attention on the ground that any citizen who is that much concerned deserves such a reception.

Visual Education Fellowship Organized

International Visual Education Camp Planned

CHICAGO, Ill. Growing out of the increasing interest in visual education among workers in religious education, a Visual Education Fellowship is being organized. This was approved by the International Council at the meeting last February. The plans for the Fellowship include the issuance of a quarterly Newsletter as a medium for the exchange of experiences, and the distribution of helpful materials. These will include materials published by the Department of Visual Education of the International Council and, to the extent possible within the budget, the most helpful materials published by other agencies. Many of the plans for the Fellowship will be developed through experience. A service charge will cover the expenses of the Fellowship. Further information may be secured from Dr. Mary Leigh Palmer, Associate Director of the Department.

Visual materials rightly used will make the work of any church leader more effective. It is primarily to encourage and help church workers carrying various types of responsibilities that the Fellowship is being developed. The purpose of the Fellowship is to:

1. Make available to member denominations the best of materials from each constituent agency as well as from commercial and educational organizations in the visual field.
2. Provide a means for encouraging and exchanging experiences in the use of visual method and materials in the church.
3. Develop awareness of the place of visual method and materials in the church's program and develop a bond of fellowship among those who are using visual means for Christian education.
4. Discover available leaders who can serve within denominations and through state and city councils in both area and local community meetings and conferences.
5. Provide a means of informing the field of developments in the field of visual aids.
6. Keep members informed of services available through interdenominational agencies.

VISUAL EDUCATION CAMP

In accordance with the rulings of the government the plans which were followed last year for the International Workshop in Visual Education are being drastically modified and the program is being planned on a vacation pattern. It will meet August 13-18 at a camp location near Chicago, probably Conference Point at Lake Geneva, rather than at Lake Forest College as was previously announced.

In addition to a variety of types of recreational and creative activities, a total of four hours per day will be given to assembly and conference groups. These plans are, of course, subject to any future action of the government.

This camp is of interest to chairmen and members of visual education committees in local churches, of regional and district denominational organizations, and of state and city councils and national bodies. Laymen, pastors, and directors responsible for visual education in the local church are also invited.

Prompt registration will facilitate administration and registration by June 15 is necessary since the Camp management is holding space for the Workshop only until that time. The advance registration fee is \$5.00. Additional costs include another \$5.00 for registration and charges for room and board. Further information and the registration form may be obtained from Dr. Mary Leigh Palmer, 203 North Wabash Ave., Chicago 1, Illinois.

But the largest factor in the life of this man is his fundamental integrity which stems from his religious training and his every-day reliance upon God. Harold Stassen believes in the fatherhood of God. No one could doubt that fact after hearing his simple, sincere and forthright prayer at lunchtime which took in not only his home but the cause of Christian education, the International Council, its member agencies and staff, and the needs of the whole world. But he also believes in the brotherhood of man and from that belief has come that interest in and sympathy for his fellow men which have made it possible for him to devote himself so unreservedly to their welfare.

Commander Stassen has always been outspoken in his devotion to the cause of Christ and the work of the church. At the same time he has been exceedingly careful not to use the church for political ends. When he accepted the presidency of the International Council four years ago, he withheld announcement until after his election to a third term as Governor of Minnesota. His services to the church in its larger activities have been curtailed during his service with the United States Navy. However, he looks forward to the time, after the close of the war, when he can again assume a more active part in the church life of the nation and particularly the work of Christian education as carried on inter-denominationally.

The Christian education forces of this nation are fortunate in his leadership. We should be grateful that he will be at San Francisco and support him with our prayers.

What Would You Have Taken Out of Japan?

"I have several years' copies of the *Journal* on file, and have carried them back and forth, paying excess baggage, across the Pacific. Even when I was evacuated from Japan in the spring of 1941, one of my most precious possessions, my old issues of the *Journal*, came with me."

From a subscriber now hard at work in Honolulu.

Dr. Marion Stevenson Dies

DR. MARION STEVENSON, for many years a well-known leader in Christian Education, died on February 26, 1945 at the age of eighty-three. He belonged to the Disciples of Christ.

Dr. Stevenson graduated from Eureka College in 1883 and from the Bible College at Lexington, Kentucky in 1885. After pastoral work in Illinois and Kentucky he became State Superintendent for his denomination in Illinois in 1906. Later he became Secretary of the National Bible School Association which later developed into the Department of Religious Education of the United Christian Missionary Society. In 1910 he became Editor-in-Chief of Church School Literature of the Christian Board of Publication and held that position until retirement in 1936. From then until his death he managed the library of the Board.

Dr. Stevenson was widely known and highly regarded as a Bible scholar and as a writer. Most important among the books he wrote are two on the Bible.

He was long interested in inter-church work. Before the organization of the International Council of Religious Education he was active in the Sunday School Council of Evangelical Denominations. He was one of the five denominational editors of *The Church School*, which was taken over by the *International Journal* in 1924. He rendered a long and distinguished service on the Council's Committee on Improved Uniform Lessons and was for many years a member of the Council itself.

"Victorious Living" on New Stations

SIX NEW COMMUNITIES are presenting "Victorious Living" on the air:

Jonesboro, Arkansas, Station KBTM, sponsored by Jonesboro Ministerial Association, 7:05 A.M.

Pine Bluff, Arkansas, KOTN, Ministerial Alliance, 8:55 A.M.

Fayetteville, N. C., WFNC, Council of Churches, 6:45 P.M.

Joplin, Missouri, WMBH, Joplin Laymen's Brotherhood, 9:00 P.M.

Cookeville, Tennessee, WHUB, Ministerial Association, 5:55 P.M.

Jackson, Tennessee, WTJS, Protestant Pastors' Association, 7:25 A.M.

United Presbyterian Board Reorganized

PITTSBURGH, Pa. The United Presbyterian Church has announced the formation of a new Board of Christian Education that will take the place of the Pittsburgh Board of Publication and the Chicago Board of Education. Dr. Robert W. Gibson, pastor of the Third Church, Pittsburgh, has been appointed general secretary of the Board. Rev. Samuel W. Shane former associate editor of the Board of Publication and Bible School Work has been elected business manager and treasurer of the Board. Dr. Richard W. Graves becomes editor-in-chief.

May, 1945

1945 Summer Session NORTHERN NEW ENGLAND School of Religious Education

At the University of New Hampshire, Durham, New Hampshire

August 19-26

Courses on important phases of church work
Laboratory school for elementary age groups
Workshop for Adults

Total Cost \$18.00

Work Scholarships Available

For registration and details write the Registrar,
Rev. Edwin F. Tewksbury, 41 High Street, Auburn, Maine

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The San Francisco Conference Is On!

The United Nations Conference at San Francisco will soon be getting started. Its momentous meaning is well known to our readers. One of the best ways for any reader to share in the task of that Conference is to secure, read, and study in a group, the "Message to the Churches" issued from the National Study Conference on *The Churches and a Just and Durable Peace*. This conference was held in January by the Federal Council of Churches. Copies of "The Message to the Churches" can be secured from the Commission, 297 Fourth Avenue, New York 10, N. Y., at 10 cents single copy postpaid and at 5 cents per copy in quantities of 50 or more, plus postage.

Illinois Baptists Get New Director

SPRINGFIELD, Ill. The Executive Committee of the Illinois Baptist State Convention has announced the appointment of the Rev. EVERETT P. QUINTON as Director of Christian Education, succeeding the Rev. F. ROBERT STEIGER. Mr. Quinton came to this position on April 15 from the pastorate of the First Baptist Church of Lawrenceburg, Indiana, where he has served for four years. He is a graduate of East Texas State Teachers College and of the Southern Baptist Seminary.

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LABORATORY SCHOOL

Faribault, Minnesota
July 9-21

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Total cost \$34.00

Dr. William J. Bell, Dean

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Union Theological Seminary
3041 Broadway, New York 27, N.Y.

Councils in Action

INDIANAPOLIS, Ind. The Church Federation of Indianapolis has voted a \$5000. budget to inaugurate a new Department of Christian Education and employ a full-time director. The new department will sponsor religious education and specialize in the supervision of weekday classes in religion. Miss NELLIE C. YOUNG and Mrs. ASA HOY are serving as co-chairmen of the new department.

Recently the Church Federation received into its organization the Marion County Council of Christian Education. REV. CHARLES A. BREESE is president of the Council, REV. HOWARD J. BAUMCARTEL, executive secretary.

NEWARK, N. J. The New Jersey Council of Churches was formed in Newark, New Jersey, February 3, 1945, when the New Jersey State Council of Churches, the New Jersey Council of Religious Education, and the United Council of Women of the State merged their three organizations into this one Council for all the agencies of the State. Mr. HENRY REED BOWEN, long Secretary of the Council of Religious Education, becomes the acting General Secretary of the new Council, pending the selection of a permanent General Secretary. Dr. GEORGE W. DAWKINS of Peddie Baptist Church in Newark is the new President, succeeding Dr. KARL QUIMBY of the Council of Religious Education and Dr. MILTON STAUFFER of the Council of Churches.

NEW HAVEN, Conn. The Board of Directors of the New Haven Council of Churches announced on March 5th that Dr. SELDON B. HUMPHREY had tendered his resignation as executive secretary to take effect May 1. Dr. Humphrey has been secretary of the Council for five years. During that time the work has been advanced from a half-time job to that requiring the full time of an executive secretary and an office secretary. During the years of Dr. Humphrey's leadership, many new churches and related agencies have joined the Council, and various phases of its program have been strengthened.

The Youth Council of West Haven, on Sunday afternoon, March 4, conducted a religious census. One hundred and fifty young people participated in the project sponsored by the Clergy Club of West Haven. This is a project of one of the neighborhood Youth Councils in the United Christian Youth Movement of New Haven.

BIRMINGHAM, Ala. The Birmingham Sunday School Council has a new radio program on the air, Mondays through Fridays, at 9:00 a.m., over Station WAPI. It is called "Faith of Our Fathers." It is a fifteen-minute program of "hymns of all times and a message of strength and faith" for a busy day in a war-torn world. This fifteen-minute program includes the five-minute presentation of "Victorious Living." The Council and the station combined to put out a very attractive folder announcing the new program.

At the annual meeting of the Birmingham Sunday School Council, Mr. GEORGE BELL SNYDER, President of the Council, and Mr. D. R. PRICE, Executive Secretary, reported on the growth of vacation Bible schools and the expansion of the work of Camp Winnataska, owned and operated by the Council. Camp Winnataska is in its 28th year of operation, and last year served 2,515 campers.

BURLINGTON, Vt. The Vermont Church Council recently announced the findings of a 1944 survey conducted by the Interfaith Religious Education Committee. The survey covers the 78 communities, excluding "after school" classes, in which weekday classes in religious education are being held. In 1940 there were 44 such communities. In these 78 towns there are 144 elementary schools with 174 classes in religion, and 27 high schools with 75 classes. The total enrollment in such classes shows 5114 grade school pupils and 1635 high school pupils. This represents a fifty per cent increase since 1942.

One of the significant facts revealed by the survey was that the New England Fellowship, in cooperation with local school boards and local churches, was reaching nearly 2000 children in rural schools with religious teaching in 1943. The survey was made possible by the Herbert and Margaret Turrell Fund.

SWANTON, Vt. The young people of the Methodist, Congregational, and Episcopal Churches of Swanton have developed united high school and intermediate young people's programs. A nine-months' schedule was carried out, with the churches entertaining in rotation. The ministers take turns being counselors a month at a time. Parents act as advisers to the Intermediate society. The seniors have their social hour on Monday night, but the others meet Saturday afternoon for both worship and recreation. The executive committee, comprised of three young people, the pastor, and a layman from each of the three churches, meet once in three months to plan the program. The program has been in operation for five months now in Swanton and has been enthusiastically received.

SPRINGFIELD, Ill. The Migrant Committee of the Illinois Church Council plans to expand its work this summer. Six areas will be served. In order to carry out their program, the committee is greatly expanding the budget for its program.

The annual meeting of the Illinois Council of Church Women, held in the Church House, Springfield, elected Mrs. AGNES B. STEWART of Alton as president.

MINNEAPOLIS, Minn. The ninth annual Summer School of Christian Education at Faribault, Minnesota will be held July 9-21. This school is under the auspices of the Minnesota Council of Religious Education, in cooperation with the Councils of North and South Dakota, Wisconsin, Iowa, and the International Council of Religious Education. The Faribault School has in a few

years made an unusual reputation for both technical training and Christian devotion and fellowship. Under the able deanship of Dr. WILLIAM J. BELL and a strong administrative committee, a course of combined work, study and observation has been so effective that scores of church school teachers and superintendents have returned year after year. The Laboratory School is under the direction of Miss Mildred Widber. There are special courses for pastors.

MINNEAPOLIS, Minn. Mrs. JOHN M. PALMER was recently appointed as the new Radio Coordinator for the Minneapolis Church Federation. She succeeds EDWIN T. RANDALL.

TORONTO, Ont. Miss CONSTANCE I. YOUNG, M.A., has recently become Secretary of the National Girls' Work Board of the Religious Education Council of Canada. She has been a missionary in Trinidad, a travelling secretary for younger groups for the Woman's Missionary Society of the United Church of Canada, Principal of Mount Allison Girls' School and Dean of Women in Mount Allison University.

Christian Endeavor Starts Program Council

BOSTON, Mass. Changes have recently been made in the by-laws of the International Society of Christian Endeavor which make possible direct choice by the denominations of their representatives on the Board of Trustees. Trusteeships are also provided for the presidents of national denominational youth organizations and for a limited number of young people to be chosen by the International Society's new Youth Assembly.

The organization meeting of the newly authorized Program Council has been held. This Council is composed of the employed national leaders of young people's work in the denominations having Christian Endeavor societies, employed Christian Endeavor field secretaries in the state unions, and employed officers of the International Society. The Program Council will survey the needs of the societies and study their place in the youth program of the church; and act as a creative body, initiating educational policy, program and materials. It will also initiate and prepare the biennial program of aims and activities for Christian Endeavor societies and unions and propose other current emphases from time to time.

Dr. Miller Resigns from New England School

BOSTON, Mass. The Northern New England School of Religious Education, after two years at Phillips Academy, will return for its 30th session to the University of New Hampshire at Durham, during the week of August 19-26. Dr. RUTH RICHARDS MILLER has retired after nine years of outstanding service as executive secretary, and her place has been taken by Rev. CLIFFORD H. OSBORNE of Waterville, Maine, who will serve as dean, and Rev. EDWIN T. TEWKSBURY of Auburn, Maine, who becomes field secretary and registrar.

Current Feature Films

Prepared by Independent Film-scores.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Alaska (Mono.) John Carradine, Dean Jagger, Margaret Lindsey, Kent Taylor. *Melodrama*. When young man goes to claim dead father's mine, everyone somehow seems bent on killing him, but he finds the "head crook" in the end. . . . *Violence* is the reason for all that happens; certainly the illogical plot is not enough to warrant interest.

M, Y

Destiny (Univ.) Frank Craven, Alan Curtis, Gloria Jean. *Melodrama*. New ending tacked on sequence left over from "Flesh and Fantasy"—how an embittered, fleeing ex-convict is reformed by trust of angelic blind girl on mountain ranch. . . . *Amateurish in every way*.

M, Y

†**Fighting Lady** (U.S. Navy-Fox) *Documentary*, in technicolor, photographed aboard an airplane carrier from its launching through training cruise, several Pacific engagements, to the battle of the Philippine Sea. . . . A remarkably realistic film, unspectacular yet vivid with a sense of participation. Effective shots both of routine procedure and violent action.

M, Y

Fury in the Pacific (U.S. army, navy and marine photographers) *Documentary*. The battle for Peleliu Island, photographed during worst phases of that struggle. . . . Of the many excellent and realistic Pacific battle films, this is the most brutally honest, the most vivid and unadorned in its picture of the awesome horror of battle. A "must" if one would see beyond the victory headlines.

M

Grissly's Millions (Rep.) Don Douglas, Virginia Grey, Paul Kelly. *Melodrama*. After tycoon's death, his millions are found to have been willed to beautiful granddaughter, and other disappointed relatives suspect a murder. They are right, and there's another, too. . . . *Better than average cheaply done mystery*, but with many loopholes and inconsistencies in plot.

M, Y

Her Lucky Night (Univ.) *Farce*, studded with swing music performances, featuring the Andrews Sisters in their usual slapstick gyrations. . . . *Noisily wearisome, trivial in the extreme*.

M, Y

Here Come the Co-eds (Univ.) *Farce*. A girls' school saved from closing by Spitalny concert for funds to bet on basketball game, a publicity-minded dean, and Abbott and Costello. . . . *Jumble of repetitious wise-cracks and slapstick*, with a few good musicals lost in the melee.

M, Y

Here Come the Waves (Par.) Bing Crosby, Betty Hutton, Sonny Tufts. *Musical*. Sequences of a navy show for recruiting purposes enliven later portions of a story about twin WAVES who confuse things for a sailor who, after Sinatra-like career, wants only to avoid all women. . . . Entirely un-serious throughout, this is good escapist comedy.

M, Y, C

The House of Fear (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama*. Sherlock Holmes and Dr. Watson solve the mystery of the successively disappearing "Good Comrades." . . . *Passable Holmes fare*.

M, Y

It's a Pleasure (RKO) Sonja Henie, Michael O'Shea. *Comedy*, featuring skating solos, ensembles in tale of marital ups and downs of two performers in ice revue. . . . A somewhat shoddy, routine plot, redeemed only in part by skating scenes. *More elaborate, but less charming* than previous Henie films. In technicolor.

M, Y

Ministry of Fear (Par.) Carl Esmond, Ray Milland, Marjorie Reynolds. *Melodrama*. Freed after imprisonment in insane asylum for a mercy killing, hero inadvertently finds himself in network of intrigue; in following vague clues, brings about detection of nazis spy ring. . . . Set in London during bombings. First part excellently directed for *mystery and suspense*, with fear vividly portrayed; but unraveling is like that in ordinary "B" thriller. Threads of plot do not stand analysis.

M, Y

Moscow Skies (Soviet film) *Drama*. A young air cadet gets his baptism of fire during all-out nazi assault on capital in 1941, eventually proves his mettle and is accepted as a hero by comrades. Background consists of shots made during actual siege. . . . Extremely informative as picture of soviet mili-



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MY FAITH LOOKS UP TO THEE
END OF A PERFECT DAY
TELL ME THE OLD, OLD STORY
ALL HAIL THE POWER OF JESUS'
NAME
ABIDE WITH ME
YIELD NOT TO TEMPTATION
SWEET HOUR OF PRAYER
ROCK OF AGES
AVE MARIA
THE LORD IS MY SHEPHERD

HE LEADETH ME
ONWARD CHRISTIAN SOLDIERS
SWEET BYE AND BYE
GOD BE WITH YOU TILL WE
MEET AGAIN
NEARER MY GOD TO THEE
LITTLE CHURCH IN THE
WILDWOOD
LEAD KINDLY LIGHT
THE ANGELUS

The following are sung by the famous Welsh Choir:

BLESSED ASSURANCE
BLEST BE THE TIE
BEULAH LAND
HOME ON THE RANGE
HOME SWEET HOME
HOW FIRM A FOUNDATION
I LOVE TO TELL THE STORY
I NEED THEE EVERY HOUR
IN THE GARDEN
JESUS LOVER OF MY SOUL
JUST AS I AM

LEANING ON THE EVERLASTING
ARMS
LOVE DIVINE
MY COUNTRY 'TIS OF THEE
NEAR THE CROSS
O COME ALL YE FAITHFUL
OLD BLACK JOE
SOFTLY AND TENDERLY
GATHER AT THE RIVER
WHAT A FRIEND
WORK, FOR THE NIGHT IS
COMING

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MAKERS OF 16MM EQUIPMENT SINCE 1923

tary procedure, of the heroic defense of city by fighter pilots. More human interest, humor than in usual soviet war film. Good characterization in interesting plot. **M, Y**

Night Club Girl (Univ.) Vivian Austin, Edward Norris. *Comedy*. Brother and sister from small town win fame in night club by ruse to get their "act" on the program. . . . Here, night clubs are strangely the love-liest, most altruistic places you ever saw. *Cheap*. **M, Y**

Report on Italy (The March of Time) *Documentary*. A brief look at Italy's striving for power; a longer one at her present state, stressing physical misery, political uncertainty, and the bloody revenge taken on police officials who delivered hostages to Germans. . . . Frank, informative. **M, Y**

Rough, Tough and Ready (Col.) Victor McLaglan, Chester Morris, Jean Rogers. *Melodrama*. Rivalry of partners in romance and in business—ship salvage—continues after they and their boat join the navy. . . . Scenes of underwater salvage are interesting, but film is awkwardly done, *repetitious*, with surplus of forced comedy scenes. **M, Y**

Sunday Dinner for a Soldier (Fox) Anne Baxter, John Hodiak, Chas. Winninger. *Drama*. Heartaches and sorrows as family on sordid Florida houseboat prepares to entertain a guest obtained through the local U.S.O. . . . Comedy, with pathos just around the corner, simply done, perhaps too sentimental for some audiences, but *heart-warming*, lovingly performed. **M, Y, C**

The Three Caballeros (RKO; Disney) *Cartoon*. Donald Duck is entertained by

various phases of life in Latin America. . . . Film marks venture into merging of cartoon and human characters in same scene, which somehow spoils both media. Some sequences—notably that about the anemic penguin and that showing the little train running to Bahia—are vivid and imaginative. All are *interesting*, but one (that in which Donald pursues the bathing beauties) oversteps borders of good taste that has so far characterized Disney productions. **M, Y, C**

Till We Meet Again (Par.) Barbara Britton, Ray Milland, Walter Slezak. *Melodrama*. As penance for having betrayed escaping American aviator to nazis, novice in French convent flees its walls, takes over task of escorting him disguised as shell-shocked veteran to coast, is killed as he regains freedom. . . . Some scenes are sincerely moving and dramatic, but plot is too far-fetched, beset with incongruities and wanderings, to convince. *Somber* underground war film. **M, Y**

To Have or Have Not (War.) Lauren Bacall, Humphrey Bogart, Walter Brennan. *Melodrama* set in Martinique in 1940, with American skipper of fishing launch becoming involved against his will in Free French plot to circumvent local Vichy police, smuggle patriots to new destinations. . . . *Hard-boiled*, violent characterizations in a story somewhat on the order of the popular "Casablanca," but depending on exploitation of sex rather than on rich and varied story and persons as in former film. This picture is being commended in Negro press for its realistic inclusion of Negroes in incidental scenes. **M**

†**A Tree Grows in Brooklyn** (Fox) Joan Blondell, Ted Donaldson, James Dunn, Peggy Ann Garner, Dorothy McGuire.

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Drama. One year of a 12-year-old girl's life in a city tenement, as she learns what sorrow and pain and hardness are, and eventually experiences the triumph of hope that lies beneath. . . . An honest picturing of everyday life, *sensitively directed and acted* to present an unforgettable realization of a human soul coming to understand the beauty and ugliness of life around it, and to find itself. **M, Y**

Winged Victory (Fox) George Reeves, Lon McCallister, Barry Nelson, Edmond O'Brien. *Drama* of experiences of group of air cadets from enlistment through training period, graduation, romances, departure for Pacific, combat. . . . Will be undoubtedly more interesting to families and friends of present or former air cadets than to others, since situations have been done before in numerous films. Few scenes of actual combat, with stress on training events and emotions, suffering of waiting wives, and so on. Directed to bring out deep sentiments of *admiration, sympathy, affection.* **M, Y**

Film for Church use

Recommendations by the Committee on Visual Education of the International Council of Religious Education.

The following materials are available through the denominational book stores, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Avenue, New York 10, New York.

Courageous Mr. Penn, 9 reels; 1½ hours; 16mm Sound. Rental, \$17.50.

This new film, produced in England, is a stirring historical drama. It shows the struggle for religious and civil liberty in England under Charles II, and the founding of a free, peaceful city of "brotherly love," the meaning of the Greek name, Philadelphia.

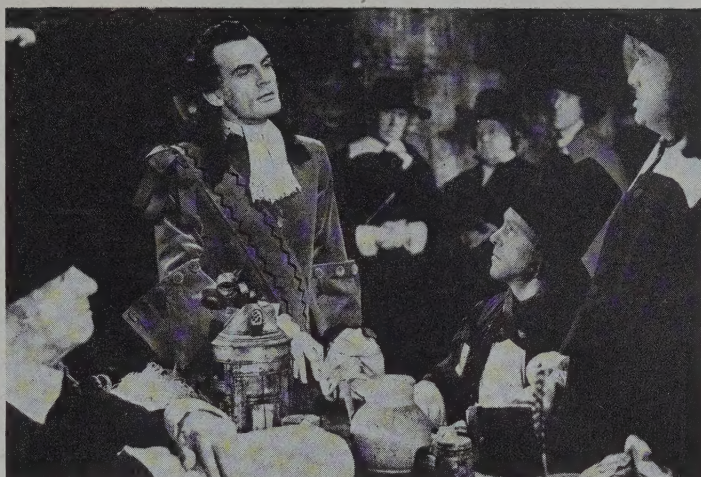
The film opens in London in 1817 with the repeated duckings of a Quaker by a mob. William Penn comes to the victim's rescue and soon thereafter decides to become a Quaker himself. His wealthy father, who coveted a secure and influential future for his son, pleads with him and cannot understand the teachings of the Quakers which so appeal to William, that all men are brothers, and each has the right to act according to his conscience. William is disowned.

The lovely and wealthy "Juli," by her marriage to Penn, also chooses a hard life for a cause rather than a life of security and luxury.

The characters are superbly cast and William Penn is a fearless, courageous, cultured and charming young man with a spirit of kindness and brotherliness.

In his trial in a London court William Penn magnificently defends himself before arrogant, corrupt judges by winning the jury to his side. The significance of the Quaker hat is also brought out. The loyalty of the jury to a "not guilty" verdict which they bring in after the twentieth effort to make them bring in an "acceptable" verdict results in prison sentence for all of them. This is the climax of Part I of the film.

Befriended by King Charles, release is



Scene from "Courageous Mr. Penn"

effected and William Penn buys 10,000 acres of land in America for the Quakers. The journey to America, Penn's care of those on the boat sick with smallpox, the landing in America and the policy of winning the Indians through kindness, are depicted. The smoking of the peace pipe is an effective scene. Penn returns to England to secure a charter of independence and to bring his wife and child to America and is grief stricken when his wife dies. Challenged by the need for his personal presence in Philadelphia, he returns with additional Quakers. The film closes with the motto: In essentials, unity; in nonessentials, freedom; in all things, charity.

This film is recommended for use by the senior high school and all older age groups. It is recommended that it be preceded and followed by study sessions and should be especially helpful when studying the faiths of mankind, civil and religious liberty, the building of a new world, our religious heritage, the foundations of our American way

of living, the Quaker religion, or living for a cause.

Since the tonal qualities in the film vary from whispers to mob scenes, the projectionist should be alert to adjust volume from time to time if needed.

CONTENT: *Excellent.* TECHNICAL QUALITY: *Excellent.*


If Your Journal Is Late

Printing and mailing of all magazines suffer the hazards of labor shortages these days. One two-million circulation magazine recently got the last half-million of its monthly issue into the mails three weeks late. We and our printers are doing all we can do serve you promptly. If we fail a few of you once in a while, we know you will understand. And do not suffer—*too long*—in silence. We appreciate very much the good will and cooperation shown by our readers.

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These beautifully illustrated slidefilms of the Childhood of Jesus, Jesus as a Healer, Christ as a Teacher, and other phases of the Master's life are ideal for Sunday school and Bible study classes. A teacher's manual is furnished with each slidefilm. Price per slidefilm, \$2.00. Write department 5RE for Religious Catalog and list of these slidefilms.

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Editorials

From a Day-After-Easter Letter

WHY THINK that Easter Sunday is a strange day on which to write me about the near tragedy that has hit you? What better day could there be to seal the friendship of the years by telling me what had come to you?

"Is not Easter the day of all days on which to face loss? For, the meaning of Easter is that of a loss transcended into a gain. The Christian grasps his tragedy and makes it over into a glory.

"Now, the years have taught me that the last sentence above is far easier to write than to live up to. But a grandeur in our religion is that it has proclaimed, and led us to proclaim, the difficult, even the impossible. And out of the very something that impelled the proclamation, it has enabled men to win the insight and the courage that turn grave clothes into the garments of a new life.

"After all the analysis I have been able to give to the experience of the first Easter, I come out knowing still that it is true, and that the nearest thing to an explanation of it is 'Behold, I show you a mystery.' And where would be one of the strongest reasons for a future life if a man carried to it no mystery by which he had rounded out the life that now is?

"In quietness and in confidence shall be your strength."

What the Minutes Cannot Record

FOR TWO MONTHS now the important business of the Annual Meeting of the International Council of Religious Education in February has had the center track in the *Journal*. And rightly so, for priority belongs to it. What happens at this conclave comes very close to the life and work of every *Journal* reader. It is *his* business.

But there are certain spiritual meanings of the meeting that no set of minutes can ever snare. Business has crowded them out hitherto, for business carries dates. But the inner values that give business actions their real power are timeless. Here are three paragraphs from another account:

The meetings were rudely curtailed this year. From fifteen hundred to a limit of fifty, due to government restrictions on travel, is a real cut. Things look different with one or two meetings at the most going on at one time instead of twenty-five. But the way

the hundreds not present accepted the government restriction was a tribute to their patriotism at a time of need. In all the correspondence coming to the office, no word of complaint was found. Everywhere there was hearty acceptance of a necessity, infinitely light, as all knew, compared with what others face on grim fields afar.

But time and space would fail to tell of the impromptu speeches of appreciation made to Mary Alice Jones on her leaving the Council; of her warm words of regard in reply; of the good spirit that surged to the surface when differences of opinion occurred; of the spiritual vitality of worship and prayer and especially of the quiet in the room when Dean Weigle closed a session with the magnificent verses at the beginning of Philippians as in the new translation by his committee; of the gracious speed with which Luther Wesley Smith moved business along; and of the new jokes that are carried away from every such gathering.

Finally, brethren, stand with us as the report of the Committee on Memorials is read and note the quick catch of the breath of someone at your side as the name of a dear and life-long friend is slowly read out: Wilhelmina Stooker, Simeon B. Chapin, Edward Stranahan, James Moffatt, Merle English. As each life is briefly summed up, something happens to each of us—the rich and vital past comes alive and is present all at once in our hearts. And this scene

For the Mothers of Men

A Mother's Day Prayer

Eternal God, make thou my love for my mother worthy of her—wide enough for the age-old meaning of marriage, broad enough for the mystery of parenthood.

But grant also that my love for her become so great as to take in all the mothers of the world.

The first mother, whose heart was torn when the hand of one son was raised to slay the other.

The mother of Jesus treading the high road from Bethlehem to Calvary.

The childless mother hearts to whom children came not, and those who receiving them lost them in sin or poverty or war.

Mothers of the rich, perplexed by too much, and of the poor by too little.

Mothers of all colors and classes and lands who through faith alone have subdued evil, fostered the growth of good, and served thy holy will of maturing life.

Eternal Heart, bless thou abundantly, above all that we could ask or think, all these mothers of men. Amen.

P.R.H.

is not a somber but a triumphant point at which to end our record, for the completion of a Christian life full of years and service, moving on with its work well done, has in it something of courage and deep joy.

A Year and a Half!

THE JUNE NUMBER of your *Journal* has been under way a year and a half! It will deal with Christian education and the men and women marching back from war.

First, we had to work out the *Journal's* very own Advisory Committee on the Post-War Church. To get military and civilian members on this continent was easy, even though a Private First Class who seemed settled in some camp would be in New Guinea when his next letter (delayed) came along. But the members abroad were hard to follow up. And they all had to tell us what they think the church should do to gear itself to the new experiences that have come to those who will soon be marching back.

Naturally, the committee report had to be finished before a galaxy of writers could be selected to write the articles telling our readers *how to do* just what these committee people say *should be done*.

Some month had to be chosen for this issue, chosen back there when Allied troops were a long and costly journey this side of the Rhine. From recent newspaper headlines, June was a good guess.

So, you will soon hold in your hand what we have nurtured with love, and with the uncertainty that accompanies all growth, these eighteen months.

Articles with authority

THE OTHER DAY we heard a woman tell with much enthusiasm and detail about a Parents' Clinic she attends where a noted child psychologist follows up cases in which parents and "problem children" clash. We asked her to shape up her visits towards preparing us an article; to winnow out the more nearly normal cases that would help average parents *and not to hurry*. The article must grow through some months of such visits. Next fall some time it will be ready, and be popular, practical, and *authoritative*.

Coming up the next few months are articles on: what some modern psychology says about the "bad boy" in Sunday school; how a church school teacher gets pointers from visiting the public schools; how to help children face death; how much to budget for visual education in your church; what makes a worship center worshipful; and other subjects full of interest. And all by writers who know of what they speak.